

Large Additions
TO THE
PRACTICALL
CATECHISME.

Written
By **HENRY HAMMOND D.D.**

Containing these Heads,

<i>Of just dealing.</i>	}	<i>A Prayer of S. Basils.</i>
<i>Of the Creed.</i>		<i>Of the fifth Commandment.</i>
<i>Of Sacraments in generall.</i>		<i>Of the duties of the first Table.</i>
<i>Of Baptisme.</i>		<i>Of the first Commandment.</i>
<i>Of the Lords Supper.</i>		<i>Of the second Commandment.</i>
<i>Of Sacriledge.</i>		<i>Of the fourth Commandment.</i>
<i>Of going to Law.</i>		<i>1 Tim. 5.3--9. Paraphras'd.</i>

Together with

THE AVTHORS PREFACE,
And many other Insertions by way of *Appendix*,
Directed to their proper places throughout the
whole Book.



L O N D O N,

Printed by *M.F.* for *R. Royston* and are to be sold at his
shop at the Sign of the *Angel* in *Ivy-lane*. 1646.

Large Additions TO THE PRACTICAL CATECHISM.

By HENRY HAMMOND, D.D.
Worshipful

Containing these Heads
Of the duties
Of the Church
Of the Christian in general
Of the duties of the Christian
Of the duties of the Christian
Of the duties of the Christian
Of the duties of the Christian
Of the duties of the Christian
Of the duties of the Christian

Together with
THE AUTHOR'S PREFACE
And many other Instructions by way of Appendix
Directed to their proper places throughout the
Whole Book.

LONDON
Printed by M. T. for A. Knapton and are to be sold at his
Shop in the sign of the Stag in St. Dunstons Church-yard.

The Authors Epistle to the READER.

THE end of Christs Incarnation, humiliation, and death it self, being by S. Paul defined to be the redeeming us from all iniquity, and purifying unto himself a peculiar people, zealous of good works, and the end of his resurrection being by S. Peter set down proportionable to that, to blesse us, in turning every one of us from his iniquities; and the design of Christs own Sermons, when he was in the world, being to make our righteousness exceed the righteousness of the Pharisees, & so in effect, the reformation of lives, & beightning of Christian practice to the most elevated pitch, being the one only design of all our christianity, it must needs be matter as of terror, so of astonishment also, a most direfull prodigie, a most ominous, fatall prognostick in these last days, that Christians have so quite unlearned their Master, made their lives such a continued contradiction, and confutation of all his methods, such a frustration of all his aimes: That the principles of Christian purity, and meeknesse, and mercifulnesse, and peaceablenesse should (not only among Julians Souldiers, but even among Christian professors, among those that make good all the formall outward part of discipleship, that have had Christ eating and drinking daily among them, and teaching in their presence) be perfectly abandoned, and rejected, even with reproach and scorn,

scorn out of all their thoughts; yea, that the declination of Christian practice should be at last so great, as to tear up the very root, & foundation, I mean all naturall, morall justice, and honesty, and in place thereof to set up a new body of Carneades's Philosophy, in stead of those old Heathen dry principles of integrity, & uprightnesse, that one law of interest, and passion, and self-preservation; So that as Machiavel thought Religion would emasculate, and enfeeble Common-wealths, we have more reason to complain, that it hath debauched and corrupted lives; and were it not that God hath been pleased to preserve a scattered remnant, a few in every Nation, to be the records, as it were, from whom it may be seen what Christianity is able to do, if it may be hearkned to, were it not that there are a few ancient primitive spirits, by whom as by a standard, all others may and ought to be reformed, we have reason to think and say, that Christian men are the impurest part of the world, that Satans after-game hath prov'd more lucky and prosperous to him, then his first designment did, that his night-walk hath brought him more Proselytes, then his unlimited range of going up and down, to and fro over the face of the earth, that as sin by the Law, so Satan by the faith of Christ hath taken occasion, and so deceived, and ruin'd us more desperately, more universally, then by all the Nationall Idolatrous customes of Heathenisme he hath been able to do. What the one great crime is, what the fundamentall transcendent distemper that hath had all this inauspicious influence upon us, may perhaps be

no great difficulty to discern; Is it not, that Christianity hath been taken if not with the Atheist for an act, or trick, yet with the Scholastick for a science, a matter of speculation, and so, that he that knows most, that believes most, is the onely sanctified person? Is it not, that of the two sort of things, that belong to another life, the vision, which is peculiar to that state, is by men desired to be anticipated, and acquired here, and the love, and purity which also belongs to it, are taken for impertinent things, that we are not concerned in? Is it not that the factions, and animosities, which are thus begotten in us, against all that are not of our opinions in Religion, are thought to be our duty, and our piety, and all our zeale laid out upon this one head, of hating and condemning of all others, and so the love of many being grown cold, by a naturall influence all kinde of iniquity is increased? If this be not the bottom of the matter, if it have not had the priviledge to engrosse all our sin, and ruine, yet sure it hath been a mighty, and a most pestilent ingredient in it, and I shall venture to guesse but at one more, some wrestlings of Scripture to our own destructions, either by undertaking to understand difficult Prophecies of Daniel, and the Revelation, and accomodating them to the feeding of our own passions, complying with our designs, whatsoever they are, (which, next pretending to immediate inspirations and enthusiasmes, and ruling our selves not by the standing rule of Scripture, but by somewhat quite distant from that, whether we call it spirit, or conscience, is the most

was count it
duty, & our
to hat, & so
those, who
not of our own
in religion; &
our zeale, in
proposed; & so
in prosecuting
our hatred:

infallibly pernicious) or else by mistaking of some plainer places, and so swallowing, and prepossessing our selves with some doctrines which directly incline to carnall, or spirituall security, and then insisting more violently on them, then on any other, making them marks of the most spirituall, sanctified men, and so able to excuse those trifles of vicious life, that such pious professors may possibly be guilty of. What these doctrines are, I shall not in this place particularly define, but rather labour (by instilling those distant principles which most naturally and directly, and immediately tend to Christian practice) to prevent or cure those poysons. This, and nothing but this, was some years since, entirely the design of this ensuing platform, printed at first for some private friends, then without the Authors knowledge made more publike, and being at that second birth a little deformed, it is now restored again to its former state, and by the explication of some passages, which were conceived to want it, and the addition of some whole parts wished for by many, viz. Of exact justice in bargaining, of Usury, and going to Law, of the rest of the Commandements of the Decalogue, of the Creed, and of the Sacraments, it is now improved into the bulk, wherein it appears to you: The Lord remove all prejudices which may hinder the desired effects of it.

H. HAMMOND.

ADDITIONS TO THE PRACTICAL CATECHISME

In Page 142. Line 9. after the word [world] adde;

S. *Acknowledge the reasonableness of your collection and interpretation, and shall from thence suppose, that this great rule of doing as we would be done to, is the foundation of all justice, and mercy, toward men. Now the latter of these you have insisted on already in the Beatitudes, and therefore I shall not importune you again in that matter, but for the first, though that be supposed by Christ in his precepts of mercifulness, and almsgiving, and consequently have been supposed in your handling them, yet have you not as yet spoken so distinctly of it, but that your more particularly descending to it may be usefull to mee. Please you therefore to satisfy me in these few questions; first, whether I may make this advantage of this rule, that what ever I shall resolve to bear contentedly from others, I may lawfully doe to them, and so that if I would resolve to be content to stand to the injuries another man can doe to me, I may then lawfully injure him?*

C. No man in his right mind can be supposed simply to be willing, that injury should be done unto him, and therefore no man is to do any injury to another; and if any man be as you suppose him, it is then to be resolved, that it is for some advantage or gain which he designs to himself thereby: as for example, (that which you seem to intimate) that by living by rapine and injustice he hopes to get more then he fears to lose, and then that treacherous contentment is but an artifice of eluding, not of obeying this rule, an invention of sinning securely, and will be farre from possibility of being accepted by God, or by any reasonable man for an excuse of his injustice; and therefore secondly, the interpretation of the rule must be (without any such deceit) that I doe nothing to any man, but what I, or any honest minded man would be content to have done to him, if it were put to his choice or option; or if you please to take it more intelligibly, you must never doe that to another, which if you were that other, you would think to be injustice; or again, you must never seek to advance any gain of your own by the losse or lessening of another mans.

S. *I receive your answer as satisfactory to my first questions, which shows me that this rule is not too loose; But then my next and more serious question will be, whether it be not too strickt? I demand, therefore, May not I endeavour to gain to my self by anothers losse?*

C. I answer positively, you may not, for that is the thing forbidden in the last Commandment of the Decalogue, as it is explicated in the New Testament, sometimes by not defrauding, *Mark. 10. 19.* (where the word in the original signifies the depriving of another, the lessening of his possessions;) sometimes by not desiring, or not lusting, *Rom. 13. 9.* (i. e. not desiring to get from any other

man's possession

in his possession.

ἡ ἐπ' αὐτὴν ἀντιστοιχία
 * As the word is
 opposed to *ισότης*
 equality and *ἰσότητος*
 οὐκ ἀλλοτρίωσιν, just
 proportion in
 bargains. *Simpl.*
 in *Ar. Phys. f. 1. c.*

man that which is his) sometime by *not coveting*, 2 Cor. 12. 17. & Luk. 12. 7. *abstain- ing from covetousness*, (where the word signifies a *desire of getting* that which is *above my portion*), but especially (as will appear by comparing the two parallel places, Mat. 19. 19. with Mar. 10. 19. by *loving the neighbour as thy self*, which is there clearly set, not as the *great* Precept to contain all the other under it, as in other places it is the sum of the second Table, but as the *particular* importance of the last Commandement. From whence it follows, that it is not lawfull to design the *gaining* of any thing to my self by the diminution or *losse* of another, for that is clearly to *covet his*, (contrary to the duty of contentment with my own) and to *love my self*, and to doe good to *my self* by the hurting of him.

S. But if I may not thus gain by another, this will take away all buying and selling, especially all trading, wherein the tradesman sells dearer then he bought, and whose very living is by what he gains.

C. It will take away all *unjust* dealing in buying and selling, all *Extortion*, *Monopolies*, forestalling, enhauing of merchandise, lying, falsifying, &c. and it is very fit it should doe so, but for honest *ordinary* lawfull gains, such as a man may plentifully and comfortably live by, and such as all men will be well content that all others should make by their trades, as a fit proportionable reward both for their present pains and charge, and for their industry and charge in acquiring such a *skill* or craft, and for the hazard they are subject to, it will not as all lessen them. For it is among all men resolved, that every mans art, and his pains, and the charges and the hazards he is put to, are rateable and may be sold, and that it is profitable to each single man and Common-wealths, that some men of skill and honesty should traffick, and provide those things which are commonly wanted, and make a moderate gain by the selling of them; and the Rule which we are now upon, hath nothing contrary to that; for any man would be content that he that brings him home to his door those things which he wants, & which would cost him much more to provide for himself, should gain one penny in twelve, or the like proportion which the Masters of every trade know to be moderate on both sides, neither too little, nor too much. But if this *moderation* be not observed, if the gain be any thing considerably either lesse or more, then 'tis, that the rule is broke.

S. I conceive that the *gaining* too little will not break the rule, and for the too much, I must yet desire more punctuall directions.

C. 'Tis possible you may be mistaken in the former, not onely because he that sells too low, may offend against himself, and his own family, and a man is to love himself, (and not his neighbour onely) but especially because a man may by selling at too low a price, get away the custome from, and consequently defraud, and injure all others of the same trade with him; as for example, if ten men in a City may all of them live by their some way of merchandise by the gaining of one penny in every twelve that is sold, it will be possible for one of these men by taking but one half penny in a shilling to get all the custome from the other nine, and so to sell ten times as much as would otherwise be his share, and by that means to get far more by that under-selling, then otherwise he could do, which though it be no injury but advantage to the buyers, is yet the defrauding of all those other Merchants in that City.

S. I perceive my error, but still conceive that the most ordinary way of offend-
 ing

ding in in the excesse, (and indeed that other way was but an artifice tending to the same end by a different way, by gaining too little to gain too much, by losing one penny to get nine, and so an excesse in another kinde also) but, I say, the ordinary way of offending is in the direct excesse, in the gaining too much, or exceeding the rule of moderation; will you now give me some rules to know my duty in that?

C. This one rule will serve your turne, never to endeavour to enhance the price of any commodity above the value of it.

S. What way is there to know the value of any thing?

C. That known one, that every thing is valuable for as much as may be sold.

S. If that be the rule, the Merchant will be safe enough, for if he sell a thing at never so deaver a rate, it seems it is worth it, because it was (which supposes that it can be) sold for it, and therefore hath not done amisse.

C. You mistake the rule, for unlesse he can sell it at that price again, which he was made to pay, or unlesse he that sold it him, could have sold it to other prudent men at that rate, or unlesse that be the ordinary rate of the commodity, that rule was not observed; for the meaning of it was not, that any thing is valuable, according as any one subtile Merchant can have sold it to any one weak or passionate Chapman, but according to what is the ordinary rate of it when it is sold.

S. But if a man will give me such a sum for a commodity, doe I doe him wrong to take it?

C. If you are a tradesman, whose calling is to furnish those that want with such commodities, you are not to demand more then those moderate gains; and if you demand no more, it cannot be imagined that he will give you more for it; or if voluntarily he will on his own free motion, not onely without any art of yours to raise him to it, but even when you tell him it is worth no more, and you are ready and willing to afford it thus, if I say, he will then in bounty, or voluntarily upon any other fit consideration give you more, it will in that case be perfectly lawfull for you to take it.

S. But what if it be a thing which my calling doth not so engage me to sell, if it be my house, or land, or the like, which I may most lawfully keep, may I not sell that for as great a sum as I can possibly get for it?

C. Though I am not obliged to sell these at any rate, yet if I doe sell them, I must set a moderate rate upon them, and if I sell them to one at a higher rate then either any man will give him again, or then I could have had of others, I shall for the present suppose that it was by one or more of these means that I was enabled to doe it; either first, that the buyer was unskillfull and weak, or secondly, that there was some undiscovered fault or weaknesse in that which I sold, (I mean, which the buyer discerned not) which moved him to be willing to pay that for it, which if he had known those faults, he would not have done: and then that concealment again might be wrought, either 1. by some positive falsity of mine in downright denying it, when I knew it was so; or 2. by my denying it again when I thought really that it was not so, though it were; or 3. by my refusing to answer to any such question about it; or 4. by his not making any such question to me; or else thirdly, that the buyer had some speciall liking, or pleasure, or vehement desire to that possession of mine; or fourthly, that it was more convenient and beneficiall to him then to any man else. And every

(b)

one

Tanti valet quanti
vendi preest.

one of these circumstances will somewhat vary the case, perhaps it may be worth your pains to see how.

S. I shall therefore call upon you for your resolution to the severall cases. And 1. what is it, if his weaknesse and unskilfulnesse were made use of to get from him an higher price?

C. It is acknowledged by all that this is cheating, or circumventing, taking advantage of another mans weaknesse, and very neer the guilt of robbing on the high-way, which is but the making use of another mans weaknesse to deprive him of his goods; nay of that grand Piracy so common unto many abroad in the world, when the stronger devour the weaker, upon no other title of right but because they are so, and every man thinks he may lawfully doe whatever he is able to doe, (saying with the Atheist, w/d. 2. Our strength is the law of justice, and that which is feeble, is found to be nothing worth) and this is most directly contrary to the first fundamentall rule, for no man would be willing to be so over-reacht, it being, beside the injury, a most contumelious thing to be out-witted, (as to be over-powered) and nothing is counted more unsupportable, then such a contumely.

S. For the second, if there were in the buyer some particular deception proceeding from some concealment of some fault in the commodity; And 1. if that concealment were wrought by some fallacy of the seller in downright denying it, then if that were knowingly done, I conceive at first thought of it, that that must needs be a double sin in the seller; 1. Of lying. 2. Of robbing or cheating the other man of so much of the price, as the contemplation of that fault would have taken off from it, and thus is the greatest meanness in the world, to sacrifice any of my truth to so base a thing as a little gain of money is; but what if his denying it was upon an error in himself, the fault being unknown to him, (which was the second case of concealment?)

C. Though that may have excused him from the first guilt, that of a lye, because he spake as much as he knew, and went not against his conscience, yet it is clear that by this means he hath made an immoderate gain (though perhaps against his will) and the other hath lost, having not that for his money which he thought he had bought, and might reasonably be allowed to think so, because he might in prudence think the seller knew (& yet if there were any imprudence in it, the seller ought not to gain by that, the folly of the other being not an ingredient valuable in his commodity, nor giving me any title to his goods, as before) and therefore I shall conclude, that in that case, so much of the price must be paid back again, as came in through that (though involuntary) fallacy, and he that doth not think fit to doe so, may well be presumed to have falsified wittingly, for he that hath once erred, will be sorry for his error, and he that is so, will be desirous to redeem it even with some losse, but will never think fit to gain by it, to be the richer for his sin, which yet he must be, if he restore not. And if in either of these two cases it be interpolated, that it is an old rule that the * buyer must stand to hazards, and consequently must look to himself, which would conclude that the seller is safe in such cases; I answer, that is a rule of law, and accordingly that he may be safe from the penalties of the Law, (which looks not any farther then the outside of the action, as it is a contract legally poss, and cannot possibly dive into the secrets of conscience, nor consequently punish what it

* Cavalis emptor.

is not presumed able to see) but then shall not be therefore be safe from God, who looks to the heart; and besides, if all other laws should allow such liberty, and free not only in the Court, but from obligation of conscience, as far as concerns that law, i. e. not command such strictness to the buyer, yet Christ may be allowed to improve Laws, even the *Civill, Imperiall*, and the *Municipall English*, as well as the *Naturall* and *Mosaicall Law*; and I shall here suppose him to have done it, by this rule of doing as I would be done to, which certainly comes home to these cases, no man being supposed willing to be cheated by anothers fallity, whether voluntary or involuntary, or if he be content to forgive it, when he knows 'twas involuntary, yet will not be pleased that he should suffer, or pay for the others error. This same answer may also be given to (that which is the only second thing, which I conceive may make this resolution of the case to be thought too severe, viz.) the *common*, if not universall *custome* of men to do otherwise. For sure there is no prescribing against Christs rule, if former lawes might be heightened by Christ, and so former permissions evacuated, then sure former *customes*, be they never so universall or popular, may well be superseded by so great a presence as of Christ, who among other things came to redeem us from this error; (and to stir us up on the other side to oppose it the more because it was a popular one, being by that very consideration evidenced to bee a part of the *world*, which in our baptisme we abjured) and to shew us that abundance was not so precious a thing, but that a little well gotten, were as much, nay a far greater wealth, richer matter of content in this life, then all the vastest treasures, or revenues; and I pray mark how powerfully Christ hath delivered this; as an abhorism, to perswade any prudent man to *abstain from covetousnesse*, *Luk. 12. 15.* (the word signifies *desire* or endeavour to get more then what belongs to one, the contrary to contentment with the present estate what ever it is) because saith he, *the life that any man hath by his possessions* (be it life it self, or cheerfulness and felicity in life) *consists not in having superfluity*, he that hath enough, (and that may be had without coveting, without gaining by another mans losse, by ordinary moderate gains) is as happy even for this world (if there were never another) as he that hath the greatest abundance of superfluity; for the very nature of those words tell us, that that is needlesse, (so abundant, and superfluous signifies) and then what is it but burthen, that we gain by it?

ὁ δὲ πρὸς τὸν ἄνθρωπον.

ὁ δὲ πρὸς τὸν ἄνθρωπον
ὁ δὲ πρὸς τὸν ἄνθρωπον
ὁ δὲ πρὸς τὸν ἄνθρωπον

S. You have by this superaddition to your answer, made that doctrine which did begin to seem a little strict, appear now most perfectly reasonable, and I hope it shall render me the more capable of what you shall further add to the other cases. To proceed then, what if that deception proceeding still from concealment, that concealment were by the sellers refusing to answer to any such question concerning any such fault, or defect in the commodity?

C. That refusing to answer, must in all likelihood be infamous, and on design to gain more then was due, and that is very grosse, though there be not the lye, there is every thing else that was in either part of the last case, and must be condemned accordingly.

S. But what if it was by the buyers not making any such question?

C. Even then the lawes of justice as they were known even to naturall man, would decay it, as unjust in him that sells; he case he know ought by the commodity, which he could believe did really, or would in the buyers opinion (if it

* Cicero de Offic.

were known) lessen the value of it, for then it is clear, that man means to make advantage of that *concealment*, and receives somewhat for that which is really nothing, and by him known to be so, though for *covetousnesse* he *conceal* it. This case to this purpose hath been put by a naturall man before Christs time, in this form; There was a famine in one City built on the sea side, whereupon the Inhabitants of another hearing of it, provided to send out a Fleet laden with corn to relieve them, which consisting of ten or eleven, and being all prepared, one ship gets out a day before the rest, and comes to the Haven, and straight fells the burthen of corn at what rate was demanded, and that being done, the whole Fleet comes in, and so fully furnishes the City, that it was sold at an ordinary price; perhaps but the third part of the rate, for which the first ship had sold. The case being argued in behalf of the owner of that ship, and all the firer circumstances being considered, (as that they of the City never asked him whether there were more ships a coming, nor stayed to bear the price with him, but gave willingly what he demanded) the resolution is at last, that this was an *indirect action*, & that this artifice of his was meerly designed to gain from the Citizens that which he had no right to, & which they would not have given, had they known that which he knew, and none but he could tell them: and what (saith he) did that man get by this? forsooth a little money, and was counted a knave, encreased his treasure, and leest his reputation; and that he conceives sufficient to fright any from the like. And sure if Christs command may not prevail with us as much as sense of honour among them, or if that bee counted honourable now, which was infamous and reproachfull then, if now it be a creditable thing to circumvent, and cheat my fellow-Christian, to grow rich by tricks and artifices, when *Socrates* an honest Heathen would venture a martyrdom in *Albans* to beat down these and the like vicious customs among his Countrymen, and resolve that such a death was better then any kind of life: then sure Christianity is ill bestowed on us, wee have little considered that hee came to make us more like doves, not more like serpents, more just, not more cunning; more upright, sincere, unconcerned, despisers of the world, not more shrewd deceitfull adorners of it then Jews or Heathens had been before.

S. *will you proceed then to the third case? Suppose the buyer have a great liking to my commodity, a vehement desire to buy it, may I not then make him pay dearer for it then otherwise 'twas worth?*

S. His *phansie* adds no reall worth to the thing, onely 'tis true, that it may be more gratefull, more satisfactory to him, then otherwise it would be, and that I confesse is a benefit to him, and if I have really the same phansie to it, or some degree of it, I may value that; and upon these two conditions, (1. That for my phansie I doe really prize it at that rate that I demand, and I would not so any other man part with it under: 2. That I deal openly with the buyer, tell him what I conceive is the reall worth, and what my phansie or speciall liking hath set more upon it) I doubt not but I may demand, and receive a valuable price for it, rating my phansie at so much as I really value it; wherein I must be very carefull that I do not deceive my self, and pretend phansie when I mean covetousnesse. But then: 2. if I cannot truly say this, if it be onely that the buyer is delighted with it, phansies it, not I, then sure it will be worth remembering, that Christian charity, of which Christian justice must be always thought to have some mixture,

mixture, requires me to doe that kindnesse (be it that which is profitable, or only that which is gratefull) to any fellow-Christiian which I can doe without any detriment to my self, and so doe good to all men without hoping to receive any advantage to my self by so doing, Luke 6. 35, which yet if the buyers gratitude make him acknowledge, and repay with some good other turn, the seller may lawfully receive it.

and by doing this
775.

S. The last case is, If it be more convenient to him that buyes, then to any man else, and so more beneficiall also, what think you of that?

C. I doubt not but convenience is a valuable thing, and that that may be far more convenient to one, then to another, and that there is no reason but that he, to whom it is more convenient, should value it higher then any other, and if it be rated by the seller but according to this proportion, so much dearer to him then to another, as it will be more beneficiall to him, and this be made clear to him, and openly profess, if he upon that reason of the reall benefit which the convenience brings him, and not onely upon phansie again, be truly content to give so much for it, 'tis lawfull for the seller so to rate it to him. And yet because that convenience was not the same to him, that it is to the buyer, (by which means it falls out, that he shall be paid, as much, as to him 'twas worth, though he receive nothing for that casuall advantage to that other) it may very well become the seller to shew kindnesse, and friendlinesse in this matter also, as before, though I cannot say he is unjust if he doe not; There being this difference betwixt this and the former case, that there the phansie of anothers, was not so reasonably valuable, as here the supposed convenience is, because this will bring him in some reall gain, that onely an imaginary one; All that I shall binde you to in this particular (because to make the buyer pay more for the convenience then otherwise I would have sold it for, is the nicest, and that, which if it be not, is yet the nearest being unlawfull) is to deal as openly and clearly as you can with the buyer, and by reasonable arguments satisfie his reason, that 'tis reasonable for him to pay more for this then another, because it will bee more advantageous really to him, then to any; and that you may be sure that your covetousnesse deceive you not in this matter of some scruple and difficulty, (as 'tis easiest to slip and fall for him that stands on a narrow place, and easier yet for him that hath a weight on one side, and such is covetousnesse) you may doe well to put that (whatever it is) that that man gives, more then another would give, into the Corban or poor mans purse, that so what is gained by that * happy bargain, having more of Gods blessing in it then ordinary, should yeeld God this acknowledgement by enriching his poor children.

* 2^d Cor. 16. 2.

S. But can you allow me no greater liberty then this in buying and selling? And if you doe not, will this be agreeable with publick weal? Besides, if you impose these strict rules of indifference on the seller, you must doe the like on the buyer too, and if he by any indirect means have over-reacht me, he is bound to as much restitution, as I should have been.

C. I make no question but the same exactnesse is required of one as of the other; and I shall think it very necessary that all the rules that have here been set the seller, shall be matter of obligation also to the buyer, so far as belongs to him, i. e. as far as the rule of doing as he would be done to, doth belong to him: But for any farther liberty to either, you must not expect it from Christ, who

will think you rich enough, and happy enough, (even beyond the most laden worldling, that mule under a burthen, nor a treasure of gold, to gall, but nor to blesse him) if you have good food and raiment, and contentment with it. And for the concernments of the *Common-wealth* in this matter; first, 'tis clear that if the practice of these rules should prove inconvenient to any Common-wealth, as now it stands, this might rather be imputed to the generality of the contrary custome, which will not without some difficulty, and perhaps present *incommo- dation* be changed: and the same might also be observed of most other sins which have had the luck to become customary. But then secondly, for the new constituting of a Common-wealth, and so likewise for the prudent well-weighted reforming of any vice in the old, it will be found most true, that the rules that Christ hath set, if they were embraced, would be universally most gainfull; or if they did hinder some particular advantages either of some man, or society of men, this would be repaired by other more valuable benefits; More especially these rules would keep the world most quiet, and so most worth living in; and on the contrary the desiring more then this, is it, that makes the world such a *Singe* or Theatre of none but Wrestlers and Fencers, each labouring to supplant and wound the other, till at last the world is become but a kinde of Hospitall of poor and main'd, every man undoing himself, and his neighbour too, by desiring to be richer then he. And beside you may consider that the wealth of this world being Gods (onely Gods) peculiar in his hand to dispose to whom he please, and his blessing more gainfull to us then our own crafts, it is not likely that he will deny it to them, that use and depend on his rules in acquiring it, or give it to those that set themselves against him, that *will be rich in sight of him*: or if he doe, this is an infallible argument, that riches are not the greatest blessings, for then those whom God best loves, would have most of them.

οὐ βούληται πλου-
τεῖν.

S. But the reason why I said these rules were inconvenient to *Common-wealths*, was, because they would hinder merchandize, and the reason for that again was somewhat else, viz. because the hazards peculiar to Merchants are so great, that if they have not leave to make use of such advantages as you have spoken of, and seemed to deny them, they will not be able to subsist at all.

C. You must know that all Merchants are (in passing a judgement what is moderate and lawfull gain) supposed to take into consideration those hazards that you speak of, those, I mean, that are universally annex to their trade, and so are all men of all other callings also; and therefore when I speak of a lawfull moderate gain, you must know, that I count that but a moderate gain, which sufficiently provides for hazards, nay which takes in farther the consideration of all other things (which before I named to you, and) which are fit to be considered, the charges and pains they are at, &c. the rate that may be set upon their craft or skill, and that heightened more and more according to the difficulty of acquiring it, and the usefulness when 'tis acquired. Nay when the skill is in such matters, or in that kinde, that it brings in some reall commodity to others without their doing, or paying any thing toward it, it will bee more reasonable for those men in these respects, to value their trades or crafts very high, and to expect great gains by them, because what comes in to them is supposed to be taken away from no body; but withall to bring some advantage to others without any detriment, or hazard to them: But then all this being supposed to be already provi-

provided for in the severall rules, that the honest intelligent men of every Trade for themselves, it will not be reason that the same considerations of hazards, &c. shall be taken in again to heighten the gains yet higher, nor indeed may particular extraordinary losses be excuses to any man for so doing, for those whosoever they are, were contained in the former mentioned hazards, and every man must resolve to bear his lot, be it worse or better, with patience; or if he be impeverish by such heavy accidents it will be fitter to seek a subsistence by a Brieft, or demand of mens charities, then by enhauncing the price of what is left, no misadventure being excuse for me to be unjust: And because I now have mentioned mens charity, as a lawfull relief for him who cannot thrive by lawfull trading, I shall also add, That if by helping any man to a good penny worth, or selling upon bare moderate gains, the buyer think fit to reward my justice and diligence with some reward above the price he pays, (which may be very Christian for him to doe in this case, if 'twere but to encourage upright dealing) there will bee no need to make scruple of receiving what is so freely given; but to grow rich by that which is fetcht out of anothers throat, extorted and forced from him, will never tend much to the comfort, or reputation of any man, nor have much reason to hope for any blessing from heaven upon it.

S. You have now been sufficiently detained by a view of this rule, as it looks on acts of justice betwixt men; and for the other branch, the extent of it to acts of mercy, I told you I should not expect that to be again repeated to me. Onely in stead of it, I shall take leave to put you in minds of one thing which may perhaps cost you some time, and yet belonging directly to this matter of just dealing betwixt man and man; I cannot but think it seasonable for me to demand, and for you to give your judgement of it.

C. What is that?

S. The known famous businesse of Usury, of which there are various and distinct opinions, and perhaps the reasons given for any of them not very satisfactory; I shall expect your opinion of it.

C. You shall have it as clearly and briefly as I can. And first I must tell you that the businesse of Usury is not so clearly stated in the New Testament (and for that among the Jews in the Old, it is both obscure and only to a fellow Jew, so belongs not unto Christians, who are not obliged by their Judicial Laws any farther then the equity of them is imitable by us) as that I can set strict and certain Laws to all any mans actions from thence, which you will beleieve me when I tell you the one onely ground of objection I have against Usury from the New Testament. It is from an observation which I made in comparing the Hebrew with the Septuaginta Interpretation of the Book of Nehemiah; in which generally the phrase which we render to exact Usury is rendered by the Greeks, to exact, simply without any substantive added to it, and so the Greek Noun for requiring, or exacting signifies there a requiring of use, from whence knowing what sympathy or consent there is between the Greek of the New Testament, and the Translation of the Old: I presently thought that the place of the Gospel Luke 6. 30. might be explained, where Christ speaking of acts of mercy, giving to every one that asketh him, in our translation, And from him that snatch away thy good, in the same manner again; where it consists the most proper and commodious sense, and that which will be most agreeable to the

ΝΥΝ
ΕΙΣΙΝ
Υψωται εξιγες
αυτων αμαρτι-
ων.

αυτον ου αμαρ-
τιαν ου ου ου ου
ουου

CONTEXT

Nathaniel.

all divisions.

Pomponius Atticus.

In vita Pom. Attici.

context concerning giving will be this. *From him that receiveth*, (not asketh by force, but all one with the word which we render *receiving*) by way of loan any of thy goods, *require no usury* (according to that notion in *Nehemiah*, of requiring, or for exacting of usury) of him. Which being, as I said, joyn'd with *giving to them that ask*, denoteth a work of mercy, as indeed *lending* is a prime way of mercy. The good man is mercifull and lendeth, and many the like; And I remember a most excellent obliging *Roman* exercised himselfe especially in this kinde of mercy, lending and strictly requiring the payment on the day. And *Cornelius Nepos* saith, he did more good that way, then by giving he could have done; teaching men to be thrifty and laborious, whereas giving or suffering them not to repay would have made them sluggish and beggars: which being supposed it will follow, that this of not requiring of use, being an act of mercy, must, I conceive, be extended no farther, then the former precept of giving was to be extended. Now though the words are in an unlimited latitude, Give to every one that asketh, yet ordinary prudence will interpret them so, that if a covetous rich man ask of me I am not bound to give to him, but only to him-whose wants set him on asking. And so consequently in like manner the prohibition or forbidding to exact, take, or require use of him that borrows, belongs not again to the poor or mean Creditor when a rich man borrows of him, but onely when the rich lends to the poor man, to whom a free loane is a seasonable mercy. From whence as I should conclude without any demur, yet when I lend a poor man, I must not require use, (any more then I must deny alms to him that wants it, when I have it to spare) so I cannot conclude it unlawfull from hence to receive from a rich man (I mean who wants not that almes) what interest or increase hee is willing to give me, which is I suppose the question resolved. All I conceive necessary to be added by way of caution is, First, that I take care, that such lending to the rich doe not disabie me from assisting the poor. Secondly, that I am (as far as morally I can be) sure, that he who pays me this use is able to doe it, without eating out, or hurting himself, but that he makes greater gain of it by trading or the like. Thirdly, that it be not so done, as that it may bring reproach or censure of worldly mindednesse, or illiberality upon me, (especially if I be a Clergy man, for by the Canons of Ancient Councils they are forbidden many things of this nature which were permitted others) much more that it be not an act of a covetous minde, but onely a way of subsisting on that small portion my Friends have left me.

S. But what must I doe, in case the person to whom I thus lent upon use, (and in so doing observed, as well as I could, the second caution, concerned him very probable to make gain by that loan) either by misadventure, or by his own neglects lose by my loan, or be eaten out by paying me interest?

C. I answer, that in that case it is the safest course to forbear the interest, and in matters of this nature, I conceive it is my duty to take the safest course, and the thinking my self obliged to doe so, will make me more circumspect, then perhaps otherwise I should be, in examining the condition of the person, (of whom I adventure to take use) and being as sure as I can, that I take it not from any, that could need my charity, &c., my lending without use. In all this you must not think that I am so positive as in other things I have been; but onely that I set you down my opinion, and the grounds on which I build it, and shall

shall expect your assent no farther then my grounds convince you. For the truth is, after all this which I have said upon that ground, from that passage of Saint Luke so interpreted, I must confesse that the word may signifie somewhat else, *viz.* to exact or require back the loan (when it is lent without use) for so the word to require back that which is lent (contrary to release) is rendred, *Deut.* 15. 2. & 3. and so *Wisd.* 15. 3. and *Eccles.* 20. 15. the Greek word is used for calling back a loan, and so indeed the word more * usual is to lend simply, as well as to lend upon use: And then the meaning of the verse in Luke will bee, that as I must give to him that asketh, so of him that borroweth of me, I must not exact repayment, when he is not (through poverty) able to doe it, (for that were an act of oppression, or very contrary to charity, and therefore *I say* 9. 4. the word signifies *oppressors*, and *Eccles.* 20. 15. it is set down as the character of an *illiberrall fool*, [To day he lendeth, and to morrow he asketh again.] And if this be the sense, it will be still pertinent to the businesse of liberality or charity in giving and lending, and so no farther belong to the matter of *usury*, then by analogy may be inferred from thence, *viz.* That if from a poor man I must not hasten or exact the repayment of his debt, but continue the loan to him as long as his distresse requires, then surely I must not sell that loan, *i. e.* take use of him. But this still to belong onely to the rich man lending to the poor; As for the care of the rich mans lending to the rich, as there hath appeared nothing in either of these interpretations which will require it, or if he doe, which will prohibit the taking interest of him, (and there is as little to that purpose in a third possible interpretation of the words according to the sound of our English, of not requiring the legall fourefold of him that hath robb'd me, which is no very improbable sense of the words, if we would measure them by humane Authours; but then belongs not to usury at all, unlesse that requiring the legall fourefold of the thief, will also by analogy with the former part of the verse be restrained onely to the case of the poor, not rich thief, that by necessity is enforced to take away ought from thee) so doe I not know any other so much as colour of Text in the New Testament, which forbids it, nor indeed reason, nor analogy, either from that great rule in hand, of *doing as I would be done to*, (for if I were a rich man, I would in case of *convenience*, or advantage that a loan would probably bring in to me, be willing to pay use for it) or of *loving my neighbour as my self*; nor consequently can I yet affirm it unlawfull, still supposing that the cautions which I mentioned be observed uprightly.

S. I shall rest in the present directions, and draw you on no farther in this businesse of justice, because I conceive the prime thing designed in the rule on which we have built these discourses, is indeed that duty of mercifulnesse.

C. It is so, for in this sense it will best agree, &c.

In Page 144. line 27. after the word [Scribes] adde;

* *δωρεάν.*

ἀντιπρόσβουλον.

*Vid. anon. Scoli-
ast. in Ar.
Rhet. L. 1. fo. 26.
lin. 20.
ὁ νόμος δὲ ἀντιπρό-
σβουλον ἐστὶν ὁ
νόμος ἀντιπρόσβου-
λον ἐστὶν ὁ νόμος
ἀντιπρόσβουλον ἐστὶν ὁ νόμος*

(c)

LIB. V.

LIB. V.

Of the Creed.

S. **H**aving profited somewhat by your advertisements in that part of knowledge which is most usefull to me, I shall endeavour to give you some account of my proficiency, though it be but in taking notice of my farther wants, (which till you thus opened mine eyes I discerned not) and desiring your help to assist me yet farther, to discern what influence on my life or practice may be had from those very Articles of my Creed, which you supposed me to have learnt in my Catechisme; but having no otherwise learnt, then to say by rote, and perhaps to understand the words of them, though I had formerly concited my selfe with that superficiall knowledge, and thought that to be all that was required of me, yet I have now altered my opinion, and by the tastes you have given me, finde my appetite raised to receive what, in order to practice, you shall please to teach me from thence, being strongly perswaded, that the bare speculative knowledge of these doctrines sunk no farther then into my brain, will avail but little to my salvation.

C. You have made a right conjecture, and will be confirmed in it, when in your conversing with holy writings, especially those of the Apostles in their Epistles, you observe how the Articles of our Creed, are seldome, or never mentioned, but as obligations, and pledges of our amendment of life, Christs death, of our mortification, his resurrection, of our new life, &c. I shall therefore be perswaded by you to proceed a while on this theme, insisting onely (unless it be in passage) on that which is practicall.

Of Beleeve

S. Be pleased then to set out on this journey, and first to tell me once for all, what is the full importance of the word [Beleeve.]

C. To [beleeve] is, as many other in Scripture, a pregnant word, contains under it all that is, or should be consequent to it. To know signifies in Scripture, not onely what the word sounds, but also to love, and to doe, knowing of God is the whole service of God; and so proportionably to beleeve. And in brief to resolve it, it hath two parts, a speculative, and a practicall, the one but of a piece, the other of the whole heart; or if you will, the one in the brain, the other in the heart, and this latter superadded to the former, it seems is it, that alone is likely to stand us in stead, Rom. 10. 9. If thou shalt confesse with thy mouth the Lord Jesus, and shalt beleeve in thy heart that God hath raised him from the dead, thou shalt be saved.

S. What doe you mean by a speculative beleeve?

C. An assent, or acknowledgement of the truth of any thing affirmed in the Word of God, as to acknowledge, and assent to this truth, that there is a God, that he is our Father, &c. that he sent his onely eternall Son into the world to be born of a Virgin, &c.

S. What is the practicall beleeve, or that of the heart?

C. The heart is the principle of practice, (as appears, Deut. 30. 14. [My word is in thy heart that thou mayest doe it] and v. 16. 10 keep his Commandments, &c.) and that by analogy with a ground in nature, the heart being there the principle of life, and motion, and moving always, (to which Solomon oft alludeth) dig-

now beleeve
working beleeve;

A practisall beleeve, giving up the beleever, to practise
accordingly as he beleeves

fitting and applying every thing that comes into it, to that end of *affion*, of *orde-
ring*, and *directing* our *minds*, and so our *lives* accordingly; and to the *beliefe* in
the *heart* contains in it in generall all kind of *practicall* Christian *vertues*, pecu-
liarly those that according to the nature of the object *believed*, and the severall
considerations of it, are most proper to be produced, or exercised. Thus to *be-
lieve* there is a God, is to live, and behave my self in a godly manner, and so sig-
nifies *piety*; to believe he is maker of all things, is to *committ* our *souls* to him in
well doing, as to a faithfull *Creator*; 1 Pet. 4. 19. to believe he is a *Father*, is
to love him with a *filiall* love; to fear him with a *filiall* fear, to honour him as a
son his *father*; Mal. 1. 6. to obey him with a *filiall* obedience, to trust in him, to
depend on him, as children on *fathers*, for all things needfull to our *souls* or *bo-
dies*. And this you are proportionably to apply to all the severals in our *Creed*,
or objects of our belief.

S. But is there not some peculiar notation in the phrase [Believe in]? as not that
more then to believe?

C. Some subtill wits have observed such a distinction between *believing* God,
believing in God, and *believing* on God, but it is not sure that the Word of God
hath owned any such distinction or constant difference between them, taking in-
deed all these *promises* now, and meaning oftentimes the same thing by all of
them. The distinction which I gave you, will I conceive doe the same work, for
which the *School-men* designed this other, and the severall notions of *believing*
in Scripture will be most properly referred to the severals mentioned, either a
speculative believing, as in the *Devill*, and wicked professors, or a *practicall* in
all Saints, and that difference again according to the notion, wherein the object
is considered, as even now was specified; sometimes a *terrifying* assent, or an
assent accompanied with fear, when it looks on the *threats*, Heb. 11. 7. by faith
Noah moved with fear, &c. sometimes an *obediential* assent, when it looks on the
commands, Ps. 119. 66. I have believed thy *commandments*; sometimes a *fi-
duciall* assent, when on the *promises* of the *Gospel*; thy word wherein thou hast
taused me to put my trust, Psal. 119. 49.

S. I conceive my self to understand the notion you have given me of believing,
and shall labour to apply it carefully to all that follows. You may please now to
proceed to the severall parts or objects of our belief, what then is the speculative
belief of God?

C. The firm undoubted acknowledgement, 1. That there is a God. 2. That
there is but one God.

S. What is it to acknowledge him to be God?

C. To acknowledge him in his *essence*, and in his *attributes*. In his *essence*,
that he is the *eternall*, *immortal*, *immutable*, *invisible*, *incomprehensible* *glorious*
being, giving being to all, but himself receiving from none, the being of be-
ings, the [which was, and is, and shall be] the Lord *Jeboviah*. In his attributes of
infinite goodness, & mercy, and veracity, and wisdom, and providence, and power,
and all-sufficiency, his creating, preserving, and just governing, and disposing
of all things; all which together, make up the severals contained in that which
follows in the *Creed*, [In God the Father Almighty, maker of heaven and earth.]

S. I shall not trouble you to prove all, or any of these particulars to me, because
you say they are matter of belief, which although they have grounds in nature,

תפ ביה, אפ ביה,
יש א' ביה, ויה א'
שיר.

Of believing in
God.

which also would be means of proving every of them, yet shall they by me be received without that kinde of argument, being more willing to beleieve, then to dispute, what from the Scripture the Apostles, and the ensuing Universall Church of God hath thought fit to comprize in those Articles; all that I shall now demand of you, is that direction, how these severals which you have now named, may be reduced to those words of the Creed?

C. Those of his *essence*, to the word [God] whose name proper to him from all others is [Jehovah] which includes [being] and giving of being, immortal, immutable, and by consequence from them invisible, incomprehensible and glorious. All which being unexpressible by any positive definition, is best described by (those which I gave you, which are most of them) negative epithets. Those of his attributes to that and to the following words; that of his infinite goodness, and mercy, and providence, to his title of Father; that of his vivacity, both to his being God, who in his nature hath by all men (even Heathens) been conceived free from lying, [Let God be true, and every man a lyer] (absolute veracity belonging to no creature but onely to God) and to his name Jehovah, which is set in Exodus to note his constancy in performing of promises, his establishing his covenant, Exod. 6.3. and also to the word [beleieve] which supposes God the great object of our beleeve, and so true in all his affirmations; that of his wisdom, and power, and all-sufficiency, his creating, and preserving of all, to his title of maker of heaven and earth, in which all those severals are exprest; the word [maker] containing under it, not onely the beginning, but continuance of all being, the disposal, wherein the wisdom was shewed, the strangeness of the composition first, and since of daily productions, both ordinary and extraordinary, wherein the power, the sustaining, wherein the all-sufficiency, and in all together the creating and preserving. As for that of his just governing and dispensing of all things, that belongs most peculiarly to the word * which we render Almighty, but signifies peculiarly his being Governor, ruler of all things, which being added to the word Father, signifies that eminent naturall right, that belongs to all fathers, paternall dominion, the root of all power and government among men, and being in a transcendent manner applied to God, the transcendent Father, contains under it all manner of dominion over the creature. This title indeed contains his Almightinesse, and infinity of power over all his subjects, but withall superaddes that other relation of a King, and Lord over them. To all which, may be added his Omnipresence, and Omniscience, of which his very deity and infinity, creating and governing all these are a ground, and the evident daily foot-steps of the former in the whole creation; and his delivering, and exact fulfilling of prophecies (wherein God hath oft foretold future contingent words, and actions of men, of which being many times evill and sinfull, (as particularly the words of the by-standers at the Crosse against Christ, punctually foretold, Psal. 22.8.) hee could not be the author or designer) are sure and manifest proofs and testimonies of them.

S. What now is the practicall part of this beleeve of God?

C. The influence that each of these assents is apt to have upon our lives, (there being a practicall as well as speculative Atheisme) the living like those that in earnest beleieve all this, and that is in effect the practice of all those duties which the Church-Catechisme told you, were contained in the first Commandement, which

* τὸ πᾶν ἐκείνου
πᾶν τὸν κόσμον,
that hath domi-
nion over all, He-
sch.
πᾶν τὸν κόσμον,
πᾶν τὸν κόσμον.
Pba-
ver.

in general to
God

desire

(20)

which you will remember to have been *Faith, Hope, Love, Fear, Trust, Honour, worship, Prayer, and Thanksgiving* to him; That all these are the uses and duties of the first part of the Creed, will be easily discerned, if you but apply them to the severals in Gods *essence*, and *attributes* before mentioned. His *veracity* is the ground of our *Faith*, and he that cordially is perswaded of that, cannot chuse but beleve in him, *Heb. 11. 11*. The same again when his promise hath intervened; being backt with his *Omnipotence*, is the ground of our *hope*, and he that knows God hath promised, and resolves that he can neither *lie*, nor be *over-powered* with difficulties, will *hope* on him even in the midst of all temptations to the contrary: And so again the word [*Father*] implying his preparing for us an *inheritance*, *1 Pet. 1. 4*. His glorious *excellence*, and after that his *paternall* goodnessse and *mercy* to us, in feeding us, and disposing all, even the saddest accidents to our greatest good, is a sufficient motive and ground of *Love*: His *Omnipotence*, and his *Justice*, & again *paternall* relation to us, is our ground of *fear*: His *all-sufficiency*, (and the *eternity* that is peculiar to him when all other things are so frail and mutable) of our *trust*, and dependence on him, and him only; His *Regall* power, of our *honour*; His very *Deity*, of our *worship*: and his *Goodnesse*, and *all-sufficiency*, and *providence*, and *wisdome*, of *prayer*, and *praises*, of all our petitions and thankgivings.

S. The good God of heaven and earth so fill my heart with a sense of his infinite attributes, and the short fading temporary empernesse, and nothingnesse of all creatures, that I may with a sincere heart, and ardent affections love, fear, obey, worship, and depend on him.

I perceive you have by this means taught me one most usefull truth of practically divinity (which may well have an influence on all my life after, and fortifie mee against the dangerous mistakes either of the Solifidian, or the Fiduciary) that I must not be thought to say the first article of my Creed in earnest, unlesse my heart be possit sincerely with the power, and my life go on uniformly in the practice of all these Christian vertues. will you now proceed to the next Articles?

C. I will.

S. That of Jesus Christ (which is next) so farre as those pregnant rich-tilles of the Son of God do import, you have formerly opened to me, and in effect, what 'tis to beleve in Jesus Christ, both to acknowledge the truth of what the New Testament saith of his designation to those three great Offices; which denominated him *Christ*, or *anointed*, and were the means by which he wrought our salvation, and so became Jesus, and also to make our vitall acknowledgements of all these, depending and relying on this alone-Saviour, and by repentance, and new life, making our selves capable of the salvation wrought conditionally by him, loving, and hoping on him; so again receiving his kingdome into our hearts; and making those other particular returnes mentioned in that * former discourse, to which I refer you.

The other passages and articles concerning Christ are so plain and intelligible, that I will not trouble you to interpret them one after another, but content my self with what in generall you will observe to me of them.

C. This I shall wish you to observe, that all those articles of Christ, are by our Catechisme brought into this one summary, that Jesus Christ redeemed me and all mankind, (and that not onely from the guilt of sin, but in S. Peters interpretation

* L. 1. Of the Offices of Christ.

tation from our *vain conversation*, i. e. heathenish wicked living,) which is in effect that the one great necessary to be known of him is, that he was *born, crucified, continued under the power of death, rose again, ascended to,* and now *sits at the right hand of God*, and shall again *come to judge the world*; all, and each of these on purpose to work *redemption* for mankind, which if it be faithfully *believed*, and applied to the regulating and *reforming* of our lives, it will doubtlesse be sufficient to the salvation of any, who is not able to attain to the understanding of many other *difficulties*: Thus doth S. Paul resolve to know nothing among his *Corinthians* but *Jesus Christ*, and him crucified, 1 *Cor.* 2. 2. (under which head it seems the reprehending of all their *carnall sins*, c. 3. 1. &c. of *incest*, c. 5. 1. *contentiousnesse*, c. 6. &c. comes in very pertinently, each of those being *oppositions* to the crucified Saviour, who died for us, that he might *purifie us*, and that we might *die unto sin*) & *Rom.* 10. 9. pronounces that he that *believes in the heart* that God hath raised *Jesus from the dead* (and that we told you contains our *rising from dead works by the power of that same spirit*) shall be saved. So 1 *Joh.* 5. 1. Every one that *believeth that Jesus is the Christ*, (and piously submits to those Offices of his) is *born of God*; and c. 4. 2. and every spirit that *confesses Jesus to be come in the flesh, is of God*, (if that place be taken in the full extent of the words, and not, as indeed the context restrains it, to the *spirit of Prophecy*) because all *Christianity* depends on that one *belief*, if it be *cordiall*; which beside the great practicall doctrines which the severall articles will furnish us with, will in the grosse read us a lecture of a most soveraign *charity*, not to condemn, or remove from our *Communion* any *Christian* that shall joine with us in the acknowledgement of these; and those other few *necessaries*, and live conscientiously according to this profession, all other lesse necessary truths, though precious in their kinde, being not so valuable as *Christian charity*, and *peace*, and *communion* with all who are fellow-members of our Christ.

S. I shall labour to possess my heart with this charitable lesson, but you mentioned some great practicall doctrines which the severall articles would furnish us with, which be they?

C. 1st From the *birth of Christ*, to recount the infinite dignation and bounty of our God, that to *redeem* us from the thralldome which our owne finnes had brought upon us, not onely submitted himself to all diminutions, and meannesses, and at last *mortality* of our flesh, but came into the world on no other errand, but for this very purpose, that he might die for us, *Heb.* 2. 14. and *Joh.* 12. 27. Secondly, from the same again, and necessity of it to our *redemption*, to consider the *justice* first, then *necessity* of our new birth, or *regeneration*, justice by way of retribution, that if he would for our salvation be born in our flesh of a woman, we should in any reason be born anew in the spirit, or of God, and then *necessity* resolving that as if he had not been thus born, so if we be not born again, we shall in no wise enter into the *kingdome of heaven*. Thirdly, from the manner of his *conception and birth*, to learn the manner of his *second birth* in our hearts; 1. That as our humane flesh could no way deserve, or by so much as any congruity expect that Christ should assume it, or be born in it; so could not our souls deserve or expect that Christ should thus spiritually be born in us. 2. As his conception was wrought by the *over-shadowing of the holy Ghost*, so no conception of Christ in our hearts is to be had without it. 3. We must prepare *Virgin hearts for Christ*

to

to be born in, and that *holy Ghost* to *overshadow*; by *virgin hearts*, meaning no absolute sinlesse purity and innocence, which onely *Paradise* could yeeld; but that *renewed* purity, and *recovered* virginity of true *repentance*, and sincere resolutions of amendment, which with the *humility* of that blessed *Virgin*, exprest by the lowlinesse of the *Hand-maid* in her *Magnificat*, and typified in the temper of the *new-born babes*, which are of all others fittest for *Christ* to be born in, both for *innocence*, and *humility*, (and also with the faith so remarkable in her, *Luke* 1.38.) is the onely temper which can fit the soul to be *overshadowed* by the *Spirit*, and for *Christ* to be formed in it.

S. *What from the suffering under Pontius Pilate?*

C. A *passive* obedience even to death, without any kinde of hostile resistance, (though as *Christ* was, so we should be never so well furnished with armes and legions) against the powers that are by *God* set over us.

S. *What from the death of Christ?*

C. 1. That great Doctrine of mortification, putting off the body of the sins of the flesh, *Col.* 2.11. and destroying the body of *sinne*, *Rom* 6.6. and putting our sinfull habits to a contumelious death, or crucifying the flesh with the affections and lusts, most strictly required by *God* to our salvation. And in this you may take in, if you please, a parallel through all the gradations that brought him to his death, that to wemay, as the Apostle saith, be planted with him in the likeness of his death. For you see in the story, there was first a consultation held, then he was apprehended, examined, accused, condemned, shamed, and crucified. Thus must we deal with our old man, our whole body of sin: 1. deliberate, & consult about the execution, and to that end take our soberest Senate-like seasons, when the heat, and passions of youth, and sin are over, in the cool of the day, in the calmest temper of our souls take this weighty businesse into our most serious consideration: Then 2. as soon as we have consulted, proceed to act, presently apprehend, (stop in the career) every habit of sin in all the variations from and oppositions to it: 3. Examine it by the word of *God*: 4. Accuse, and therein aggravate it, with all the heightning circumstances of guilt and danger: Then 5. by a solemn full consent of all the faculties, condemn this so dangerous a *Matefactor*: Then 6. spit upon it with all contempt and scorn, and at last give it up to be crucified, never to recover again to any vitall actions. And all this, as for any one single habit of sin, so for the whole body, which contains all limbs and severals under it. Besides this, a second practice that *Christ*s death obliges us to, is, Our voluntary cheerfull taking up of our crosse, and following him, readily conforming our selves to the image of the crucified Saviour, and resolving, that if we suffer with him we shall also be glorified with him. Thirdly, the putting our sinfull habits like dead bodies out of the way, lest they offend, or infect others, which will be answerable to the buriall. Fourthly, the reality and continuance of our mortified state, (answerable to the adjuncts of *Christ*s crucifixion, death, and buriall, his descent) not onely once for all, to repent & mortifie, but to continue in the soul that death unto sin, sincere and unfeigned, till we in soul rise again to that other *diviner* life, never to die any more, i. e. never to relapse to our sinfull habits, but to persevere in that mortified estate.

S. But before you part with these articles concerning *Christ*s death, I must leave to put you in mind of one difficulty, which though it may seem to be a speculative

tive difficultly, yet because the explicate beleeif (or faith it self) of those few things that are contained in this Creed, may seem to be a Christians duty, and so a piece of necessary Christian practice, it may perhaps be my duty to enquire, and a culpable omission if I neglect, to ask instruction in it, now that I may hope to receive it from you; and that is, what is meant by [Christs descending into hell?]

C. Though it be a Christian duty to beleeve every part and article of this Creed delivered down to us by the Church from the Apostles, as a form or summary of sound doctrine, and either the first copy, or an extract, and transcript as it were of that tradition, or orall doctrine, (that faith which was once delivered unto the Saints, Jude v. 3.) which the Apostles agreed on at their parting from one another to preach the Gospel to all Nations, yet I conceive the agreeing on some one sense wherein to interpret every article of it, is not so absolutely necessary, but that some one of them (as this of Christs descent) may be taken in a latitude, and either not determined to any one interpretation, or resolved to be capable of more; and so the words be received, the particular sense one way or other will be indifferent to them, that sincerely follow that light which is offered to them, and therefore I conceive it is, that the article of our Church sets it down in that large indefinite form, [we beleeve that Christ descended into hell.]

S. But what is your opinion of the sense of that article?

C. Among divers others I shall pitch on two opinions, and either of them may be piously beleeved, having good grounds whereon each of them may be built; the one taken from the opinion and interpretation of many ancient and moderne Worthies of the Church, That Christ in the space betwixt his death and resurrection, went down locally into hell, as that signifies the place of the damned, not to suffer there, (for all was finished upon the Crosse) but to triumph over Satan in his own quarters, and openly to shew him the victory, that by death he had gotten over him, over death it self, and over all the powers of darkness. The second opinion I shall more at large shew you, and leave you to judge of the truth of it.

S. I shall patiently attend while you doe so.

C. These words [He descended into Hell] being affirmed of Christ in the Creed, but not found in words in the New Testament, will not necessarily signifie any farther then either the places of the New Testament (from whence the compilers of the Creed may seeme to have collected it) will import, or the use of the phrase among either profane or Scripture-writers will require, or the context or circumstance in the Creed will enforce. And all these will not necessarily extend its sense any farther then this, That for the space of three days he was truly deprived of his naturall life. For the first, the Scriptures from whence this article seems to have been taken, are not many indeed but one, that in the Acts, out of the Psalmist, [Thou shalt not leave my soul in hell, nor suffer thy holy One to see corruption] (as for Eph. 4. 9. He descended into the lower parts of the earth, it belongs clearly to the incarnation, or descent to the Mothers womb, which is expressed by that phrase, Psal. 139. 15. when I was made in secret, and curiously wrought in the lowest parts of the earth; or else to the grave, (called the mothers womb also Job 1. 21.) so styled Ps. 63. 9.) Now in that place the word which we render [hell] may signifie the common state of the dead; the word [soul] the living soul, or that faculty by which we live. And the [not leaving] this in that, is the not suffering him so long to continue deprived of life, as that his body (as it follows) should see corruption.

ענין שיש לו.

פסוק: 16-10
א"ת: 2. 31.

נפש
נפש חיה

*corruption, i.e. above the space of three days; which term, consisting of 72 hours, is the space required for the resolution of humours after which, Physicians observe the body, that continues so long dead, naturally putrifies, which is implied by that speech concerning Lazarus, Job. 11. 39, by this time he stinketh, * for he hath been dead four days: (so that that place distinctly affirms that hec should not be deprived of his natural life above the space of three days: (which if it be not the importance of that Prophecy in the Psalmist, I conceive it will be hard to finde any convincing one concerning Christs rising again the third day: (for that of *Jonah*, in the *Gospel*, and others, which by the Fathers are applied to that purpose, *Lev. 7. 17.* and *Gen. 22. 4. 11.* were *types*, not *prophecies*) and yet 'tis said *Mat. 16. 21.* That *Jesus* began to shew his Disciples, (which sure is more then to tell, * to shew, demonstrate out of Scripture) * that it behooved him, that hec must for the fulfilling of the Prophecies rise the third day) if this be not the meaning of those words in the *Acts*, and the *Psalms*, yet I conceive no man can shew convincingly that any other is. Now for the use of the phrase among Writers of*

the 'first sort,' 'tis clear that the 'word signifies not with them the *place* of the *damm'd*, (no nor any peculiar place of happy souls neither) but the common state of the dead. I will give you in the margin some instances, by which, when you are skill'd in those Authors, you may be able to judge. Many other places might be added; but the Writers which conduce most to the explaining of the New Testament are the *Greek* Translators of the Old Testament, and therefore among them it will be more pertinent to enquire; Look on the 37. of *Gen. ver. 34.* we render it out of the *Hebrew* literally, *'I will go down to the grave to my son mourning,* have only that the word which we render [*to the grave*] cannot in that place be properly so rendered, because *Jacob* believed that his son was *torn in pieces with wilde beasts,* and not *buried,* and therefore the addition of those words [*to my son*] make it necessary to render it in that place thus, *I will go mourning out of this life,* I will live no longer, seeing my son is dead; and the *phrase* [*I will go down to Hades*] is meant exactly parallel to this in the *Creed,* [*he went down to Hades*] and may very well be thought the fittest to interpret it, being

the nearest to it of any in the Scripture. Now for the context in the *Creed*, compare it with the *story of Christ's death in the Gospel*, and you will see how well it will bear this sense. To which purpose I must premise this one thing, that a man consists of *three parts*, a *body*, a *living soul*, an *immortal spirit*. *S. Paul* divides "the *whole man*" into these three parts, 1 *Thess.* 5. 23. and in the *Creation of man* there is mention of all of these. The *body* is called "the *dust of the earth*," of which it was formed. The *soul* is called the "divine *fire*," &c. The *third*

D

Spirit

effect of his rising, Col. 3. 1. Rom. 4. 24. Rom. 8. 33, 34. 3. Our hastening this resurrection, (parallel to Christs rising the third day) not so wholly immersing our selves with sorrow, and humiliation, (that grave as it were of the mortified soul) as to hinder action, and vitall performances, but by the power of that Spirit that raised Jesus from the grave, immediately to rise to new life.

S. What is the practicall belief of his ascension?

C. Ascending after, and dwelling with him, in divine meditation, being heavenly minded, seeking, and minding, and favouring of those things that are above, the duty of all those that are risen with Christ, Col. 3. 1.

S. What of his sitting at the right hand of God the Father Almighty?

C. That phrase of *sitting*, &c. signifies Christs reigning, his having all power given to him; you may see it by comparing Ps. 110. 1. with 1 Cor. 15. 25. in one place it is, *The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.* In the other, *He must reign till he hath put all enemies under his feet.* This you have formerly learnt to be an union of his Regall and Priestly office; his giving commands to his Church, and his interceeding with God for his Church, and that so powerfully, as actually to bestow that grace, that pardon which he intercedes for. And this is farther noted by those titles there repeated of [God the Father Almighty] that *Intercession* of his to God being as to a Father both of him and us, who will, and Almighty, who is able to grant whatsoever he prays for. And then the practicall belief of this Article will be, 1. To give my self up obediently to be ruled by him in all his institutions and commands, and by all those that hee hath set in the Church under him to rule over me, 2. To depend on his *Intercession*, to offer up all our prayers to God in, and through him, 3. To receive (and make the holiest use and advantages of) all grace, that shall flow from him; and 4. When he is so ready at hand to our relief, to resolve to look to him in all temptations, and count it our wretched abuse of his goodness, if we doe not persevere in despite of all assaults to the contrary.

S. What of his coming from that right hand in heaven, to judge both the quick and the dead?

C. Our constant making up our accounts against his coming, as daily expecting a righteous, though a gracious Judge, to sit upon us, according to those many titles we have of him in holy Writ, as 1s. 33. 22. *The Lord, i. e. Christ*, (as appears v. 17, 18.) is our Judge, our Law-giver, our King, and then our Saviour, 2 Thess. 1. 8. *the Lord Jesus taking vengeance in flaming fire.* So the wrath of the Lamb, Apoc. 6. 16. and the searcher of the reins and heart (the expression of a Judge) Apoc. 2. 23. A notion which of all others, will bring us to a pious awe of him, as of one which will not suffice any one sin to be carried along under the disguise of religion, or on confidence of his favour, that shall come from his throne (though it be of mercy) in heaven, to judge us here; nor to be moved with passions, with bribes, with flatteries, to punish, or reward according to any other method, or rule, but only that of *every man according to his works.*

S. Will you now proceed to those other Articles; and first, that of the holy Ghost?

C. The word *Ghost*, signifies Spirit, (which being by way of excellence a title of God, *God is a Spirit*) and so here attributed to him, and denoting the third Person in the Trinity, which is also the fountain and spring of all spirituall life in us,

it is resolved, that if the *prophecies of a Prophet come not to passe*, then *bee it a false Prophet*, but if they doe, he is a true one; and therefore the very *coming of the Spirit*, after the *ascension of Christ*, being the thing prophcyed by *Christ* in this place, (and so his prophecy fulfilled) shall bee a legall proof of this *crime* of theirs, in not receiving *Christ* thus testified, and demonstrated to be a *true Prophet*: which sure was the reason, why it was not (as *Christ* saith) so dangerous, or *irremissible* to oppose *Christ* at his presence on the earth, as it would be to blaspheme or oppose the *holy Ghost*, *Mat. 12. 31.* 2. Hee should convince the world, that *Christ* was a most righteous person, and most unjustly crucified, (and so vindicate, and defend his innocent Client) by his assumption to heaven, and participation of his *Fathers glory*, (which assumption of his, is exprest by that phrase [*you shall see me no more*] both here and elsewhere, because at his *ascension* it is said, *a cloud received him out of their sight*, *Acts 1. 9.*) which was a certain argument of his *righteousnesse*, or innocence. Under which also may be contained that *imputed righteousness* of his to us by way of *satisfaction*, together with those imperfect beginnings of *sanctification* wrought in our hearts by the power of his *resurrection*, and a most proper effect of his *Ascension*, *Intercession*, and exercise of his *Kingly power* in heaven. 3. Hee should use a third argument to convince the world, to wit, that taken from the *judging, condemning*, sentencing, and executing his adversary, even the *Prince of this world*, the *Devill*, who being the first contriver of *Christs death*, is now repayed in his kinde, by way of *retaliation*, in a manner *destroyed*, and slain, turn'd out of his *Kingdome*, (which is a kinde of *civill death* to him, and so called by the *voyce* in *Plutarck*) by the silencing of his *Oracles*, turning out of *Idolatry* and heathenish vices, which before without controll had reigned in the world. To which it was also consequent, that all *Satans instruments* should pay very dear for their *infidell rebellious actions*, in like manner as *Satan himself* was used for his riotous behaviour against our *Christ*.

S. You have shewed me how he was *Christs Advocate*, you said also, that hee was ours, how is he so?

C. In letting a *Ministry* to pray, and intercede for their severall Congregations, (and enabling them in the very Apostles time to form a *Liturgy* to continue in the Church to that end) and thereby helping our infirmities, and teaching us to pray as we ought.

S. How is he a Comforter?

C. In divulging that excellent comfortable news of the *Gospel*, the promises of pardon, and grace to them that want comfort.

S. How is he an Exhorter?

C. In the doctrine of *Repentance*, and of *flying from the wrath to come*, and walking worthy of that great calling. And in the exercise of all these *titles and offices*, as by a first externall means, the *holy Ghost* is said to work all manner of *sanctity* in our hearts. Besides this, there is an inward means, the secret *preventions, excitations, overshadowings*, and *assurances* of that *Spirit*, all absolutely necessary to beget, and continue holinesse in the heart; and all these attending those outward ministrations (just now mentioned) and constantly going along with them (as *breath* goes along with words) and hallowing them to the worthy receiver, the obedient disciple.

S. What

* Πάλιν μάλιστα ὑπόμνημα. Πάλιν. πρὸς ἐκείνους, ὡς ἔστιν.

S. what is it now to beleve in this holy Ghost?

C. 1. To acknowledge the truth of all this, that it is (as from the word of God it might appear) as here hath been explained. 2. To accommodate our practice accordingly, to conform it to this faith; as first, to submit to those *spirituall Pastors*, &c. whom the holy Ghost hath set over us, and for them again to be careful of that *flock* of which the holy Ghost hath made them *Overseers*. Secondly, not to intrude upon, or usurp that holy calling, without a lawfull vocation, and such as may justifie it self to bee from heaven. Thirdly, to obey all those severall powers, to come into the preaching of the word, sit my self for the *Sacrament of Initiation*, and bring others to it; So again, for *confirmation*, and the *Sacrament of Christs body*, examine and shrift our selves, and *saue* of that *bread*, &c. to fear the *censures*, and if under them, by confession, contrition, works of mercy, and all kinde of reformation, to labour for *absolution*; and in all these, fourthly, humbly to invoke Gods *speciall grace*, that it may goe along with these outward Ordinances, and watch and observe, and receive it in the use of them, and lay it up in an honest heart, and bring forth fruit with patience, and neither to resist, repell, nor grieve, nor quench that holy Spirit of God, whereby we are sealed (if we do not betray our selves) unto the day of redemption.

S. what is the meaning of the holy Catholike Church?

C. The word *Catholike* signifies *universall*, all the world over; in opposition to the former state of the Jewish Church, which was an inclosure divided from all the world beside, in time of the Law; but now the Gospel preacheth to all the world, and by those powers of the holy Ghost forementioned, a Church with all those *ministrations* in it constituted over all the world. This Church is a society of Believers, ruled, and continued according to those Ordinances, with the use of the Sacraments, preaching of the Word, *censures*, &c. under Bishops and Pastors, succeeding those, on whom the holy Ghost came down, and (by Ordination of those that had that power before them i. e. Bishops) lawfully called to those offices. And in respect, 1. Of these holy powers, and offices; and 2. Of the holy Ghost, the author and founder of them. 3. Of the sanctity of life that ought to be in these and all Christian professors; and 4. Of the end, the begetting and encrease of holiness, to which the very constituting of a Church was designed, it is that this *Catholike Church* is called *holy*.

S. what is it to beleve the holy Catholike Church?

C. To acknowledge that all the world over, by the Ministry of the Apostles, such a Church was gathered, and by the holy Ghost indued with those foresaid powers, and so shall in some measure continue unto the end of the world, the gates of hell, i. e. the most farall dangers, destruction and death it self, being not able to prevail against it; within which whosoever lives and dies (a faithfull obedient son of it) shall be eternally rewarded by the great Husband of his Church, our Saviour in heaven.

S. what is the practicall part of this beleeft?

C. The living peaceably, charitably, faithfully, and obediently within this fold, obeying them that have the rule over us, and in every particular, or Nationall Church, labouring to preserve both unity of faith, and charity, with all our fellow-brethren, both in that, and in all other particular Churches, and not breaking into factions, parties, divisions, subdivisions, but labouring our utmost to approve our

our selves holy members of that holy Catholike Church by unity, charity, brotherly love, infusing and conveying forgiveness, and all other branches of Christian unity.

8. Now follows the communion of Saints, what do you mean by that?

C. I conceive that the word rendered *communion* doeth most properly and usually signifie *communication*, (in that sense as to ^a *communicate* signifies to ^b *give, to impart, or distribute* to others, to make others *partakers of any spiritual or corporel gift, benediction, and liberality*; and that either to the bodily indigencies of the poor Saints, as many times in the *New Testament* the word signifies, or else by any other way of charity and mercy, which you know, is then greatest, when his express to mens souls, by advice, counsell, reprehension, spiritual conference betwixt man and man, and in any kinde of effusion of grace from God to us. Thus in *S. Pauls* solemnest form of benediction, after the mention of the *grace of our Lord Jesus Christ*, i. e. his bounty, and goodnesse, and the *love of God*, i. e. the same again in another word, is added

S. But how do you apply this notion of the word to the matter in hand, I mean in the interpretation of the artists of the Creed?

c. This, what it shall contain in it two things especially, according to the two kinds of *liberality* mentioned, *corporall*, and *spirituall*. For the first wee finde in many passages of the *Acts*, that at the first preaching of the Apostles, many came in and beleaved, and they that did so, *sold their goods and possessions; and distributed them to all, as every one had need*, *Acts* 2.45. and had all things *common*, *v. 44.* and exercised *liberality* (or charity) *toward all the people*, *v. 47.* and this is called by this very word which we render *communion*, but signifies *communication*, *v. 42.* and then the Mettrall importance of the phrase, [*communication of Saints, or of the Saints*] will be this manner of *fact*, set down in that *Apostolical* story, *viz.* the generall practice of all believers in the first age of Christianity, to live together in that most *liberall* charitable manner, every man communicating what he had to the others wants, &c. to that purpose bringing the *price of their estates, and laying it at the Apostles feet*, and making them the *stewards* of their liberality. This was so eminent an act of Christian charity, so lively a character of primitive Saints, so immediately and remarkably consequent to the preaching of the *Gospel* to the *Gentiles*, that it may well deserve to be put into our Creed, next after the articles of the *holy Ghost*, and *holy Catholike Church*. And then you will presently know, what 'tis to beleve this article, *viz.* To think to that relation of Scripture, and from those examples to learn that most excellent Christian grace of charity, and liberality to all the fellow members of our Christ, and at least to retain some considerable degree of it in the *affairs* of our future lives, remembering, that 'tis the part of the faith of Christ to *loosen the poorest hand*, *enlarge his heart*, *soften his temper*, and *enlarge his heart* to make others *partakers* of this plenty, which we have received from God, to

α κοινωσίαν.
 β τις εδουλόγησεν κοινω-
 νων ἡμιν καὶ διδοῦντι,
 I. με. ὁ πρ. Κορν.
 p. 474. διποιεῖν καὶ
 κοινωσίαν. Heb. 13. 16

c So *nomos* = *nomos*, Rom. 13:5, to make a contribution, or gathering for the poor, this *nomos*, is the *nomos* of *diakonia* = *diakonia*. Charity and liberality of administering toward the Saints, 1 Cor. 13:4, *diakonia* = *diakonia*, liberal distribution, 1 Cor. 13:5, *nomos* is *diakonia*, liberality toward the *diakonia*, i.e. toward the *diakonia* and propagation of the *diakonia*, 1 Cor. 13:5, *nomos* = *nomos*, Phil. 6:1, liberality to the poor Saints, proceeding from his faith, exhort v. 5, by love, and faith to the Lord Jesus, and toward all Saints, faith to the Lord Jesus, and love, liberality toward all Saints, by which their souls were refreshed, v. 7. *diakonia* = *diakonia*, 1 Tim. 16:

ἡ κατωρία πρὸς μὴ-
τ' αἰετ.

2409 *Exortis*.
2410 *Exortis*.

καὶ ἐκείνη ἡ ἡμέρα.

practice that bounty toward all, which we see so hugely exemplified by Christ to mankind.

S. What else is contained in this article?

C. I told you there was another kinde of *charity* and *communicativeness*, the spirituall expressions of love, which have been, are, and ought still to be among all holy men, all Saints, all Christians, and this is of many sorts, but may briefly be imagined in this, the performing all Christian offices of love one to another, praying with, and for one another, (and hee that separates himself from other Christians, and hath not charity enough to pray with them, or that is so proud, or malicious, that he will not pray for all men, especially all Christians, when Christ did for his very *crucifiers*, is far enough from this *charity*) praising God with, and for one another, a duty continued mutually betwixt us, and the very glorified Saints in heaven, so farre as is most commodious to the condition of each, the Saints in rest and joy daily praying for their younger brethren, the Church on earth, and the Saints in the camp on earth, praising God for those revelations of his grace, and glory to their elder brethren in heaven. And the very believing this as a duty, that Christianity hath made us so much concerned in, will have a full influence on your *practice*, I need not insist to shew you how.

S. What is the meaning of the article [remission of sins?] the words, understand, and conceive them to signifie Gods pardon of all trespasses committed against him, the same which you interpreted to me in the Lords Prayer; but what is to be my meaning when I say I beleve it? Is every man bound to beleve that his sins are pardoned?

C. That the *sins* of any particular man are *actually* pardoned to him is not the meaning of this article, there being no revelation of Gods in Scripture, (which alone can be the object of faith) concerning the state of any particular person, any farther then from the generall promises of pardon to all true penitents, he shall upon examination of himself, finding that he is of that number, be able to *pronounce* unto himself, or then another, whose office it is, having a clear view of his conscience, can *pronounce* unto him; neither of which being infallible in their pronouncings, it cannot yet be matter of *faith* to him. That which is the article here, is, that by the death and sufferings of Christ, there is *pardon* and *remission* to be had for sinners, (which all the legall performances could not help any man to, being onely a *remembrance*, or * *commemoration of sins*, Heb. 10. 3. no means of power to *work* remission) that the having forfeited our perfect un-finning innocence in Paradise, (on condition we return to God sincerely) shall not exclude us from Gods favour and grace here, nor from heaven hereafter. This article is so near of kin to the doctrine of the second *Covenant*, set down in the first part of our conference, that I shall need onely to referre you to that place, and not to enlarge any farther on it.

and yet not always
in

S. But what is the practicall beleeve of this article?

C. 1. To set my self sincerely to the performance of that condition on which the remission of sins in the Gospel is promised, and purchased for us. 2. To continue in full assurance of hope toward God, that if we perform our part, God in Christ will never fail in his. 3. To pray to God in Christ daily for this mercy. 4. To continue in the most melting state of *humility*, and *meeknesse*; as remembering that all our good that we do, or can attain to, in this life or another,

sanctification, or glorification, is utterly unimputable to us, or any thing in us, and wholly to be acknowledged the purchase of Christ, delivering us from the punishment of our finnes, both as that is deprivation of the vision of God hereafter, and of Grace here; all the strength that any Christian hath to resist any sin, being a consequent of this remission of sins, of Gods being reconciled unto us in Christ, not imputing our trespasses.

S. I shall now invite you on to the next article, The resurrection of the body: what is the thing profest to be beleev'd in that article?

C. The certainly future restauration, or rising again of this very same flish of ours out of the grave, which by the curse of God inflicted on sin doth goe down thither. The punishment on all mankind upon Adams fall, was [*dust thou art, and to dust thou shalt return*] mortality, or a decree for all men once to die. This being an heavy punishment indeed, if it had not been allayed, or removed by Christ, is now by him extremely softened, that thought do still constantly beset the universality of men, [*death passing on all, in that all have sinned*] yet all the bitter noxious part of death shall be taken away as farre as concerning the faithfull servants of Christ, the sting of death being by him pluckt out, and so the grave turned into a dormitory, or retiring roome, a place, where the bodies rest in a sound sleep, till they be awakened unto blisse.

S. But how will it be possible for dead bodies (unminded to aske, and then blown over the face of the earth, or devoured by wilde beasts, and those again devoured by worms, or by other men) to rise again, or return to their former estate?

C. That power that raised Jesus from the dead, will also quicken our dead bodies, the last trump will call all men out of the dust, and God that made all out of nothing, can surely restore our bodies again to us, however transmuted, and that hee will doe so, you have both the plaine affirmations of the Scripture, (*Christ is the first fruits of them that sleep*, and then all the heap must one day follow, the head being risen, the body cannot remain long behinde, and at large you have it asserted, 1 Cor. 15.) and reason it self though not telling us how, yet making it reasonable to beleve, that it will be so, because other wise our bodies which are both the instruments and co-partners of all sin, and all righteous affions and sufferings, will be left unpurified, and unrewarded.

S. What is the practicall beleeof of this article?

C. The keeping our bodies in a rising condition, neither by uncleannesse, nor drunkenness, nor worldly-mindedness, nor sloth, nailing our selves to the earth, or mire, or dunghill, but in purity, and sobriety, and heavenly-mindedness, and industry, setting our bodies for that heavenly divine condition, to which after the grave, we expect to be advanced. 2. The praying to God for this perfection of blisse to those, who in soul are already entred into Gods rest, that their bodies being joynd to their souls, they may continually dwell together, like brethren in unity, that good and joyfull life.

S. But what kinde of bodies shall those be after they be raised?

C. Spirituall bodies, 1 Cor. 15. 44. 1. In respect of the qualities spiritualized into a high agility, rarity, clarity, and such as will render them most commodious habitations for the soul, made partaker of that divine vision: 2. In respect of the principle of life and motion, which in naturall bodies is some naturall principle, but in these is the Spirit of God, which shall sustain them without eating or drinking, &c.

S. What

S. what is the practicall beleeof of this?

C. Endeavouring toward these excellencies here, mortifying, and subduing the carnall principle, and making it as tame, and tractable, as may be, and altogether complying with the *spirit*. 2. Raising up our souls; i. e. labouring, that they be, and continue in a regenerate state, and not burying them in that worst kind of grave, the carnall *affections*, and *lusts*, which is the most dangerous death imaginable.

S. You are now come to the last article, the life everlasting, what will you answer me to that subject?

C. Onely this, that the *life* which we lead here, is a finite, short, feeble life, for some seventy yeers, if neither enemy, nor disease, nor distemper cast down this bricke building sooner, but the *life* that follows that resurrection of the body, is an infinite, everlasting endlesse state, in endlesse joys to every true penitent beleever, but in endlesse *wo* to every contumacious provoker.

S. what is the practicall beleeof of this?

C. To weigh and ponder these two so distant states together, and never to forfeit that eternall blisse, and incurre that eternall *wo*, for any transitory joy, or *bonny*, or *gain*, or *ease*, or *relief* from the *croffe* (the companion of the godly in this life) for those few minutes that are allowed us here. 2. To use & improve that moment here, so as it may be a foundation of eternity.

S. Before you leave the article of everlasting life, (which I see belongs to an eternity of blisse on one side, and of woes on the other) I beseech you satisfie me in one difficulty, which is ready to shake my faith, and it is this, How it can agree with Gods justice, and goodnesse, with any kinde of equity in him, that the sinnes and pleasures of a few yeers of ours, that bring us in so poore a present income of delights, and joys, should be paid for so dear with endlesse woes; there being no proportion indeed betwixt this so finite, and that infinite? Some answers I have heard given to this doubt, as 1. that our sins are against an infinite Deity; and 2. that if we should live infinitely, we should sin infinitely. But me thinks these are but niceties, which satisfie not at all, I beleeve I could by ordinary reason, and the grounds which you have given me, shew you how.

C. You shal not need, for I shal render you another account of your scruple; It is a piece of Divinity, which as it is a foundation of all good practice, so may chance to stand you in stead for all your future consultations concerning your soul.

S. what is that?

C. The choice and option, that God hath given all men in his word, either to return and live, or to goe on and perish everlastingly; two kindes of retributions, two eternities put into our hands by God, by way of *Covenant*, to have our parts in one of them, which soever we shall choose; and the compact so made between God and us, that they which are offered one, if they will not accept of those terms on which that is offered, do for that *despising*, by the tenure of the same *Covenant*, fall into the other. *Indignation and anger and wrath to them that work evil*, that go on unreformed, in any such course; but to them who by *patient continuance in well doing seek for glory, eternall life, Rom. 2. 7.* Had there been nothing but happiness created, and all men decreed to that blissefull state, heaven had been our *state*, but not our *crown*, our *destiny*, but not our *reward*, and a rationall man would perhaps have been a disputing, why man should be so eternally

ἡμεῖς μὲν ἐπαυρίε-
ταις δὲ θεοῖς ἐκ πο-
τὸν ἔσται. Σαλαστ.
αὐτὸν δὲ.

* χρυσὸν ζυγίς.

ἀνθρώπων μαρτύρια.
Wild. 2. 16.

ἀπολόγου συντίς,
Fylb.

* Improbis infide-
lis creditis contra fi-
dem, improbus
fidelis vivit.

mally happy, why such a short weak practice of piety should be so hugely, and so everlastingly rewarded: And so on the other side if hell had opened her mouth wide, and enclosed all, had all men absolutely been decreed to those fatall chains, a rationall man would have been ready to tell you, that this were to make men *innocent; but lay blame enough on God*; and so there had been little of reason on either side. But God that hath made us *rationall* men, hath provided *rationall* rewards for us, a *rationall* tribunall and judicature, a *rationall* blisse and wo, not only every man repaid according to his works, (adjudged to hell by a *righteous Judge*, and to heaven by a *righteous Judge* also) but even allowed satisfaction to all his scruples, if he come not to blisse, hee shall see 'tis his own wretchlesse contempt hath kept him from it: Behold, (saith he by *Moses*) *I set before you life and death, blessing and cursing*; eternity of joys in the hand of an easie obedience, a *gracious blessed yoke*, (which he that takes upon him cheerfully shall find rest to his soul, live the most admirable joyous life of felicities here, and passe from a Paradise to a Throne) and eternity of miseries to him that will fall in love with them, and to no man else. For God made not death, at least made it not for man, (Paradise was created for him) the everlasting fire was prepared for the Devil and his Angels: but *ungodly men with their words and works called it to them*. *Wisd. 2. 16* committed a kinde of riot upon hell, invaded *Lucifers* peculiar, and if you mark, strive more vehemently for their portion in that lake of brimstone, endure more temporall hardship in their passage thither; then any Martyr in his fiery chariot of ascent toward heaven: and then I hope, you would, if you were an Atheist, confesse, that he that takes such pains for it, is *worthy to take his portion with it*, to have that pay which he hath merited so dearly.

S. I acknowledge my scruple satisfied, and my self obliged, if it be but for the honour and awe I owe to my own soul, if but to save my reputation in the world, that I be not such an abject stupid fool, so retract my choice, to call back the hostages I have given to Satan, those pledges of my soul; (whatever faculty hath at any time been sent out to Satan to bring me in some sleight joy) and for the future to set out a more *rationall, more justifiable voyage*.

C. The Lord confirm and prosper you in that resolution, and bring all other imprudent men timely into the same thoughts.

S. You have now gone over all the articles; the Lord grant me to live accordingly.

C. Saint *Augustine* will give you a very considerable saying to this purpose: There be, saith he, two kinds of wicked men, wicked believers, and wicked unbelievers: * *The wicked Infidell beleeves contrary to the faith of Christ; the wicked believer lives contrary to it, and it shall be more tolerable for the men of Sodom in the day of judgement then for such.*

LIB. VI.

L I B. VI.

HAVING thus far enlarged your trouble, I beseech you to explaine the doctrine of the Sacraments to me, because me thought at the learning of the Church-Catechisme there was no part which I could so hardly conquer with my understanding as that.

C. I conceive it very probable, because those being institutions of Christ, there is little in them wherein your own reason could assist you any farther then that could collect or conclude from Scriptures, wherein those institutions are set down, by way of story in the Gospels, or by way of doctrinall discourse, by Saint Paul, and other Scripture-writers. But yet let me tell you, that there is not a more excellent brevitate, or summary of that which is there scattered, to be met with, then those short answers to the questions in that Catechisme doe afford you; If you please I will view it over with you. The first question you see is, [*How many Sacraments hath Christ ordained in his Church?*] A Sacrament in this place signifies a holy rite, a sacred ceremony used in the service of God; of which sort there being many ordained by the Church; and used accordingly in obedience to that Ecclesiasticall Ordinance, some few there are which Christ himself, when here on earth, did ordain and institute, and of those particularly the question is, how many there are of this nature, of this immediate institution of Christ, because those certainly which are such, will deserve more reverence from us, and more care and diligence in the use of them, then any others which any inferior authority hath instituted. And to this question the answer is very exact, that there are [*onely two, as generally necessary to salvation,*] that some other sacred rites Christ did institute for some sorts or cases of particular persons; as imposition of hands, *Heb. 6. 1 &c.* but of this kind, wherein all men to whom Christianity is revealed (or that expect salvation from Christ) should think themselves concerned, to which all Christians are obliged so far as not to neglect them wilfully, or to want them when they may be had, of this kind I say there be onely two; 1. *Baptism*, i. e. a ceremony of washing with water, either by going into a Brook and being dowed over head and ears in it, or by being sprinkled with water on the face, or principall part, as hath been used in these colder Countries in stead of the former. 2. *The Supper of the Lord*, i. e. the blessing of Bread and Wine, and dividing it among those which are present, in imitation of what Christ did after his Last Supper, and by way of commemoration of that death of his which immediately followed that Supper, and (which as a speciall part of his office in working our redemption) we ought frequently to recount by way of thanksgiving to him, and present it before his Father, to whose favour we have no claim but through those sufferings.

S. will you proceed to the second question [*what meanest thou by this word Sacrament*] which is so plain, and pertinent to that place wherein it is set, that I shall not need your help, save onely to open and clear the answer which is given to it?

C. The answer is, that in this place the word Sacrament is set to signifie, an outward and visible sign, i. e. not onely a holy rite, or ceremony, as before I told you,

Sect. I.
Of Sacraments
in general.

you, but that a *significant*, not empty *rite*, a ceremony set to import, and denote something visibly and discernibly, and that something, an *inward spiritual grace given unto us*, i. e. some speciall favour and gift of God bestowed upon us (particularly by the death of Christ) and this sign or significative *rite ordained by Christ himself*, of his immediate institution, and dehgned and consecrated by him to two grand ends. 1. As a *means whereby we receive the same*, i. e. as a means of conveyance, whereby he is pleased in a peculiar manner to make over that grace or favour to us, as also by the right and due use of which we doe perform our parts, or the *condition* required of us to make us capable of receiving it, and so are actually made partakers of so much of the grace, as at that time is useful for us (such is *pardon of sin*, Gods reconciliation or favourable acceptance of us, and strength to doe what God requires;) and 2. As a *pledge to assure us thereof*, i. e. a pawn as it were delivered us from God by the hand of the Minister, to give us ground of confidence, and acquiescence, that those graces or favours so made over to us by God, of which hereafter we may hope to partake, (such are *final acquittance* or pardon of sin, and a *pure*, and *happy* condition in another world) shall infallibly be performed to us, as when some *promise* is made for the future, and a *pawn* deposited till the promise be performed:

S. The next question descends from the generall consideration of the nature of a Sacrament to a particular view of the parts of it; and first how many such parts there be?

C. The answer you have already learnt, and will be able to tell your self, that as in the notion of a *sign*, or *picture*, as it is such, i. e. as it is a meer relative thing, the re are two parts, the *resemblance*, and the thing *resembled*; the second as it were the *soul* to the former, without which it is a *phantasy*, a *chimera*, not an *image*, or *picture*, so in these holy significative rites, there is, 1. the *signe*, or *outward visible part*; and 2. that which is signified by it, the *grace* or precious treasure that this image is set to represent, or which is to every intelligent mans understanding conveyed under that *vail* or *semblance*.

S. Having said so much in generall of Sacraments, and of the parts of which all such are compounded, I see the next question descends regularly to the viewing of the former affirmations, in each particular to which they belong, and begins a first with the first Sacrament, viz. Baptisme; the question is, what is the outward part in that, what the visible sign or form, i. e. I conceive, what is the thing in Baptisme, which is set to signify some such grace of Gods?

C. Water is clearly affirmed to be that *sign*, that as among the *Jews*, when any *Proselyte* was received in among them, and *entred*, or initiated into their Church, they were wont to use *washings*, to denote their forsaking or washing off from them all their former prophane *heathen* practices; so by Christs appointment, whosoever should be thus received into his family, should bee received with this ceremony of *water*, therein to be *dip't*, i. e. according to the Primitive ancient custome; to be put under water three times, or in stead of that, to bee sprinkled with it, with this form of words joynted to that action by the Minister [*I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost*] which words being by Christ prescribed to his Disciples, must indispensably be used, and the meaning of them is double. First, on the Ministers part, that what he doth, he doth not of himself, but in the name, or power of, or by commission from

Sect. II. Of Baptisme.

from the blessed Trinity. Secondly, and more especially in respect of the person baptized; 1. That he acknowledges these three, and by desiring Baptisme makes profession of that acknowledgement, which is in effect the sum of the whole Creed, which that Catechisme excellently abbreviates by saying, that the chief things learnt in those Articles, are 1. To believe in God the Father who hath made me and all the world, i.e. all the creatures as well as men. 2. In God the Son, who hath redeemed me and all mankind, i.e. taken death for every man, bought out of that sad thralldome of sin and Satan, as many as were dead in Adam, i.e. every man in the world, though neither Angels, nor any other creature beside. 3. In God the holy Ghost, who sanctifieth me, and all the elect people of God, i.e. worketh grace effectually in the heart of all those who are obedient to his call, or working, for those are the elect or chosen, in that place of the Gospel, where it is said, that many are called, but few chosen, many invited by that call. 2. That as he acknowledges these three, so he delivers himself to them as to the three principles or authors of faith or Christian Religion, and acknowledges no other as such, (as to be baptized in the name of Paul, signifies to say, I am of Paul, i.e. to pin my faith on him in opposition to Cephas and all other) to receive for infallible truth whatsoever is taught by any of these, and nothing else. 3. That he delivers himself up to be ruled as an obedient servant by the directions of this great Master, a willing Disciple of this blessed Trinity, and so the Greek phrase [into the name] doth import; and these three acts of the baptized together, make up his part by way of condition required of him to make him capable of that grace, which the Minister from God thus conveys upon, and enures unto him.

S. The next question proceeds regularly to the thing signified in Baptisme, under the name of: the inward spiritual grace, which I conceive to denote that heavenly and speciall donative made over from God in that Sacrament, and that blessed spiritual as belonging to the soul of man, or his immortall spirit, and inward, as that which is signified by the outward sign, in the notion wherein we say there be two parts of a picture, an inward and an outward, the man himself is the inward part of his picture, or that which is invisible, the outward being the visible form upon the table; so that I suppose my self in conceiving the meaning of the question, but for the answer I must crave your assistance.

C. The answer is, that the inward part of baptisme signified by, and conferred with that outward ceremony, is a death unto sin, and a new birth unto righteousness. For the full understanding of which, I must shew these three things. 1. What is meant by that death, and new birth. 2. How these are signified by water in Baptisme. 3. How Baptisme is a means of working this in us, and a pledge of assuring us of it; the explaining of these three will be necessary to a clear understanding of this matter. For the first, a death unto sin, signifies a getting out of the power, and from under the guilt and punishment of sin. The living unto righteousness, signifies a being a slave of sin, i.e. subject to it both for guilt, and punishment, like the children of Adam, and in their power to obey and obey them, be they living unto sin, or in whom sin reigns, i.e. a direct slavery, so that, and outwardly, and inwardly, so that, to be forgiven too; and in that case, as long

as he continues so, can neither by any strength of his own get out of that *dominion* of sinne, as it signifies *working the works of that sin*, (sinning continually) or as it signifies *punishment* due to that slave, whose very service (i. e. his sin) binds him over to *punishment*; In plain tearms; the *naturall man* or every man living, considered without the *grace* of Christ in his *naturall estate*, hath neither *strength to avoid sin*, nor *means to escape punishment*. Proportionably therefore to this; a *death unto sin*, is the getting out of these gallies, a being rescued by Christ from this necessity of continuing and going on in sin and consequently a being delivered from those punishments, which are the reward of an unreformed course of sin; both these together are ordinarily called *mortification*, and as they belong onely to the sins of *commission*, they are a previous disposition to that new birth unto righteousness, (as in every mutation and new production, there is a laying aside the old form, preparatory to the receiving of a new) but as they belong to sins of *omission* also, (the mortifying of which is the doing what is commanded) so are they all one with that *new birth*.

3. *what then is that new birth unto righteousness?*

C. The contrary to the living to sinne, i. e. it is a giving me strength to walk righteously, and means to obtain Gods favour, the begetting me to that double *righteousnesse*, that the young tender *Christian hunger and thirsts after*, the *righteousnesse of sanctification* to satisfy his hunger, that bread of life to strengthen his soul, and the *righteousnesse of justification* to set him right in the favour of God, that vitall refreshment that the conscience scorcht with the guilt of sin so thirsts after. Some difficulty there is, and possibility of mistake in that which I have now delivered, therefore you must weigh it diligently, and observe that this *death*, and *new birth*, is neither the resolving to forsake sin and live godly, for this is supposed before *Baptisme*, to make capable of it, (as appears by the next question and answer in the Catechisme) nor on the other side the actuall forsaking of sin, and living a new life; (*denying ungodlinesse and worldly lust, and living soberly, and justly, and godly, Tit. 2.*) for that is a consequent task of him that makes a right use of the grace of *Baptisme* for his whole life after, and both these an act of the man wrought, the one by the *preventing*, the other by the *assisting* grace of God; but this grace of *Baptisme* is this *strength* of Christ, or supernaturall ability to forsake sin, and live godly, and proportionably a tender of Gods *pardon* and gracious acceptance, *pardon* of the forsaken sins, and acceptance of the imperfect (so it be sincere) *godlinesse*: And that this is the very intention of the Catechisme in these words, and not any glosse of mine, may appear by what here follows as the reason of it; For being by nature born in sin, and the children of wrath, (i. e. born with strong inclinations and propensities, which would certainly engage us in a course of sin, and so consequently make us worthy of wrath, (as a child or son of perdition is one worthy to be destroyed) we are thereby made children of grace, i. e. have in *Baptisme* that strength given us by Christ that will enable us to get out of that servile, and dangerous state.

S. You have prevented and satisfied my scruples in this particular, I shall now call you to the second thing you promised me, and desire you to shew me how this death and birth, (or that strength to mortifie and to raise up to new life, together with Gods tender of pardon, and acceptance, which you have shewed me, with importance of that death to sin, and new birth to righteousness) are signified by

the outward part in Baptism, by the dipping or sprinkling in water, &c.

C. The water here is set to signifie the purifying spirit of Christ, which hath that double power in it of cleansing from sin, and from guilt; and the ancient manner of putting the person baptized under water, and then taking him out again, was set to denote the two severall acts of this grace, first by way of dying, then of rising again; and the ancient custome of doing this thrice signified (not only the faith in the Trinity into which they were baptized, but peculiarly) the death of Christ and his rising the third day, which death and resurrection together are that fountain that is opened for sin and for uncleanness, Zach. 13. 1. the originall of strength to die to sinne, and of new birth, and of the pardon and acceptation proportioned to them.

S. I shall now want but little of your help for the third quere, How Baptisme is a means of working this in us, and a pledge of assuring us of it; For if Christ have instituted that Sacrament, as a means of conveying both these double graces on us, (as I have already learnt) then is the first part of my quere answered; and if so, then sure will it be a pledge or pawn to ensure us of it, to give us confidence that if we be not wanting to our selves in our part of the Covenant, either by way of preparation before, necessary to give us a capacity of this mercy, or of making use of it afterward, it shall on Christs part be infallibly bestowed on us. Having saved you this trouble, I shall take confidence to hasten you to the next stage, which is to proceed to the next question, which comes in here very seasonably; What is required of persons to be baptized, to fit them for that Sacrament, and make them capable of these benefits of it?

C. The answer refers all to two heads, Repentance, and Faith, and defines them excellently, [Repentance whereby they forsake sinne,] to shew that it is not sufficient to denominate a penitent, that he grieve, or confesse, or slightly resolve against sin, much lesse that he grieve with the apprehension of punishment, or with that he were penitent, unless he do really, and sincerely, and actually forsake sinne.

S. But how can such forsaking be required before Baptisme, when the strength of forsaking is before affirmed to be given us in Baptisme?

C. This difficulty will be solved, if you observe that there is a double forsaking, one of the heart, in a generall cordiall renouncing; the other of the actions, in a particular holding out in time of temptation; the one is called Gods giving us to will, the other to doe; the first I told you was an act of Gods preventing and exciting grace, the second of his sanctifying, and both these when they are wrought in us by the grace of Christ, are actually forsaking of sin, (and so more then the sleight resolution which I told you was not repentance) and yet one of them much lesse then the other, and so preparatory to it, the forsaking of the heart here meant in this question by repentance; and the forsaking in the actions, that to which the strength is made over in Baptisme.

S. You will now proceed to the second requisite, Faith, which I see there desired to be that whereby they stedfastly beleve the promises of God made to them in that Sacrament; have you any thing to add to that explication there given of that grace?

C. Onely this, that there is first mentioned the promises of God; secondly, the peculiarty of them; thirdly, the act of faith, what it is, believing; fourthly, the

the qualification of that act, stedfast believing. For the first, I have heretofore shewn you, that when *promises* are the *object* of *faith*, those promises are (as constantly the Scripture sets them down) *generall*, but *conditionall* promises; *generall*, wherein all are concerned without exception, but withall conditionall, requiring, or presuming some performances on our parts, without the due observance of which, we have no title to the promises; as for example, in this of *Baptisme*, (which brings me to the second thing here proposed) the *promises* that are made to us in this Sacrament, promises of *strength* and of *pardon*, require first a predisposition in the subject, a *resolution* of amendment, before hee thus obliges himself to give this grace of *sanctification*, or *justification*; and secondly, the due and diligent use of this *grace*, when it is *given*: without the first this grace of Baptisme is not *given*; without the second it is forfeited again. As for the act of faith here called *believing*, it is that which is most proper for it, when the object is *promises*, as it is here (though when the object is *commands* of Christ, the act must be *obeying*;) and by *believing*, we mean the relying on, and depending confidently on *Christ* for the performance of his part, i.e. of the promise, in case, and on condition of our not failing in ours; and the word *stedfast* added to it, argues the radication of this act of faith in an habituall acknowledgement, that Christ will never falsifie his word, or fail in giving what he promisseth. This was required in the *miraculous* cures to make the patient capable of the benefit of Christs power, to believe that he was thus able, and here 'tis required to make capable of those more soveraign benefits, the spirit and grace of Christ, and is indeed a qualification of our prayers, to which, when they are rightly qualified, the Spirit and the pardon, which are the things promised in this Sacrament, shall bee assuredly granted.

S. *All this which hath been said concerning the qualifications required in the person to be baptized, being graces which cannot be expected of children who have no understanding, have raised in me that scruple which in the next question is clearly proposed, Why then are Infants baptized, when by reason of their tender age, they cannot perform them? i.e. cannot repent, and believe. To which I perceive the answer accommodated is not that, which I have heard some men averre at least as possible, that the habits of these graces may be in Infants, but by plain acknowledgement, that they doe not at that time themselves perform them, it answers that they doe performe them by their Sureties, &c. what is the meaning of that?*

C. You will remember that I told you, that the repentance here was an act of the heart, i.e. a *firm resolution* of amendment, and what is that but a kinde of vow that they will do it, (and so believe also) when being fitted by age and abilities of understanding and instruction, they shall be thus enabled, and strengthened by Christ? Now this vow, or oath the childe is supposed to make at the Font, though not with its own mouth, yet by *Prayers*, by *Sureties*, not so much promising that he shall doe so, as speaking in his stead, by way of substitution, representing the Infants voyce, and taking upon them an obligation for the Infant, (an act of great charity in them, to get an early interest for the child in those so precious mercies which cannot be had without signing the Indenture back again, undertaking the condition of the *Covenant*) which consequently the Infant is engaged in, and when he comes to understand, must resolve himself, by vow and solempne

solemne oath to be bound to it, or else solemnly must disclaim all part in the benefits of it. In plain terms, every childe that was ever baptized, (and so you to whom I now speak) have the option given you, whether you will acknowledge that to be your sence which your Sureties undertook for you at the Font, (which if you do, then do you take that obligation in your own name, and are perjured for ever after, whensoever you fail in performing any part of it, whensoever you embrace any *worldly lust*, any *vainity of this wicked world*, &c.) or whether you will disclaim it, (as they that have been married, being children, have a choyce after, whether it shall stand a ratified marriage or no) which if you do, and will not be bound to the duty, you must know you renounce withall all right or claim in the *promises of Christ*, disclaim that strength that Christ was ready to have given you, and so continue an impotent wretch, not able to resist any the weakest temptation, ready to be carried headlong into all villany, to the very defaming and wasting the reasonable soul within thee, *to fall from one wickednesse to another, and not come unto any degree of righteousness*, of Christian vertue, or moral civility, and withall ready to drop into hell, in minutely danger to be hurried thither to receive the wages of thy unrighteousnesse. If the conjunction of these two can be allowed to make up a formidable state, if you can either value *vertue and strength*, or *pardon and acceptance* from heaven, you will surely be so well advised, as to acknowledge those sureties your friends which engaged you in such a gainfull Indenture, and being now come to a sence of it, count your selfe under vow, and labour not to be sacrilegious as soon as you are come into the Church, to perjure your self, and rob God of a vessell bought by his blood for his Temple, *to serve him there in holinesse and righteousness before him all the dayes of thy life*.

S. *I have enlarged your trouble too far on this first Sacrament, I shall demonstrate my willingness to lessen it by hastening you to the second, in these words [Why was the Sacrament of the Lords Supper instituted?] what course will you think fit to take to expound that to me at the best advantage?*

C. If you will take my judgement, this must be the method; (which will cost you some attendance) first, to survey the story of Christs institution of this Sacrament in the *Gospel*; secondly, to observe what is said of it by way of *story of the Apostles practice*, *Acts 2. 46. & 20. 7.* thirdly, what *S. Paul* addes to that in his describing or directing the use of it, *1 Cor. 11. 20.* and by the way in a short passage, *6. 12. 13.* Then fourthly, to superadde the same Apostles descant on those plain songs in one notable place, *1 Cor. 10. 16. &c.* and then fifthly, to see what will certainly arise from these foure together; sixthly, to apply them by way of illustration and confirmation to what is said of this matter in the Catechisme.

S. *See you pleased then to observe your owne gesses, and begin with your first stage.*

C. I will. And it will not cost you much patience, for although in three of the Gospels, the story of Christs institution be repeated, yet is there no considerable variation in that variety. Some things onely are observable as *circumstances* in the setting down the story, something as *essentiall and fundamentall* to the institution.

S. *See you pleased to dispatch first those that are circumstantiall and lesse principal.*

Se^t. III.
Of the Lords
Supper.

C. The first of them is, that *Jesus* gave that Sacrament to all the Disciples, even to *Judas* himself, as will appear by all three Gospels: *Mat.* 26. 20. *be sate down with the twelve*; and *v. 25. Judas* speaks to him, and *v. 26. Jesus* gave it to the Disciples, the same sure that had all the while been spoken of, there being no mention of his going out, as yet: And *v. 27.* hee bids, *drink ye all of this*, not *Judas* excluded. So *Mark* 14. 20. the betrayer *dippt with him in the dish*; and *v. 22. as they did eat, Jesus* blest and gave to them; and *v. 23. they all drank of it.* But most punctually *Luke* 22. *after he had given the bread and wine, v. 19. & 20.* it follows *v. 21. the band of him that betrayeth me, is with me on the Table.* And that which *S. John* saith to this matter is nothing contrary to this, it being onely a relation of his going out when *Christ* had told *John*, which 'twas should betray him, *c. 13. 30.*

S. From this circumstance what inference doe you make?

C. That those that are Christian Professors may be lawfully admitted to the Sacrament, though their hearts be full of villany. This you must take warily. I only say (from the example of *Christ* who knew his heart when he admitted him) that it is lawfull to admit such to the Sacrament. 'Tis true, the Christian that so comes, eats ruine to himself, and ought to reform any such sin, sincerely to renounce it before he thus come nigh to God in his Sacrament, and if hee doe not, 'tis so far from doing him good, that it proves his mischief. Again, 'tis true that the Governours of the Church, when they see any man goe on wilfully, scandalously, and impenitently in any sin, ought to inflict the censures of the Church upon him, withdraw the Sacrament, and use other the like means to bring him to a sense and shame of himself, by way of discipline, when they see it likely to doe good; and in these two respects it is, that such an one may be justly excluded from the Sacrament by way of charity to his soul. But then after all this, if he be not under the censure of the Church (which takes off the necessity arising from the second case) and if he will still venture so unworthily to that Table, (which lays the guilt arising from the first case peculiarly upon himself) it will not be any new act of sin, (different from either of these) no pollution to the Minister or Communicant, to communicate with him in that Sacrament. So that the onely error that I would from hence admonish to avoid, is this, that the communicating with wicked, or carnall men, is a sin in the Communicants, a being polluted by their company. 'Tis possible indeed evil company may draw into an imitating of sin, and so pollute. But if it do not so, the very keeping company with them, even in these sacred meetings, is farre from being a sinne, 'tis onely an acknowledgement that they are of that number whom *Christ* redeemed, (and so *S. Peter* are they that are damned, *2. Pet. 2. 1.*) a joyning with them in profession of Christianity, (which sure I may do with those who are onely professors) a confederating in a vow of living Christian lives (and that I may sincerely and lawfully do with them who are not sincere;) and all these are charitable and Christian acts, and withall tokens of humility, that we are not of that *Pharisees* humour so to condemne and triumph over the *Publicans*: and for this practice I conceive we have the Apostles example among the *Corinthians*, of whom though there were *fornicators, incestuous, 1 Cor. 5. 1.* they that went to law among *judels, c. 6. 1.* carnall persons, *c. 3. 3.* some that behayed themselves very unchristianly at the Lords Table, *c. 11. 21.* and *1. 30.* yet of all these the censure of *excommunication*

ication is sent out onely against the *inceffuous*; from whence all that I conclude is, that the communicating with such is not unlawfull in a *Christian Church*. Only he that comes thither, is himself concerned to see that he do it *worthily*, (which cannot bee without leaving all his wilfull sins behinde him) and the *Governour* is concerned to exclude him by way of *censure*, when hee thinks that an usefull discipline, but is not by that obliged never to admit him, 1. Because the order Christ sets in the 18. of *Mat.* is not to deal so rigorously with him, till after *three* degrees of *admonition* (which cannot be done just as a man comes to the Table.) 2. Because wee must not *judge* others but judicially upon legall processe, and evidence, (which cannot then probably be had neither.) 3. Because whosoever sees any man come to that Table, whom he knows guilty of such sins, may very reasonably, and by the judgement of charity think he hath repented of those sins, and comes then with new vows of renovation; (though the truth is, if this last case be wanting, yet will not that make it unlawfull to admit him, Christ knowing full well that when *Judas* received the *Sacrament*, he was in the full resolution of betraying his Master :) especially when (as in our Church) every man is by the exhortation before the *Sacrament*, advised of the danger of comming unworthily, and so, if hee be such, exhorted not to *come to this holy Table*. Christ communed with *Publicans* and *sinners*, and this was charity, and humility in him, and a means by conversing with them to reform them, and so may our communicating with them be also.

S. What other lesse materiall observation have you from hence?

C. This, that it was used by Christ in imitation of the Jews * custome, and solemnity after Supper, of distributing bread, and drinking wine about the Table, an argument of charity and brotherlinesse among them, and so by instituting it after Supper, *Luke 22.20.* Christ was pleased to signifie to us that it should bee a confederation of charity among all Christians: yet doth not this circumstance oblige us to doe it at the same time after a meal, any more then the fashion of lying along binds us to the same posture. The ancient Christians generally eat it sitting, and kneeled when they received it.

* Postcimum.

S. Is there any third observation of this kinde?

C. There is this, That Christ instituted this after a peculiar supper, to wit, the *Passover*, which being a sacrificall feast, (of which notion there were many among the *Jews* and *Gentiles*, it being common to both those, to annex to their sacrifices to God, an eating with mirth and festivity upon some parts of the sacrifice) and peculiarly commemorative of Gods mercy of deliverance to the *Israelites* out of *Egypt*, and so very fit to signifie the crucifixion of Christ, that Lamb slain by the *Jews*, and fed on by us with bitter herbs, a mixture of sowrenesse in this world, (whereupon Christ is call'd our *Passover*, or Paschal Lamb slain for us) this Sacrament which was after this *Passover*, is to be conceived a confederation of all Christians one with another to live piously and charitably, both by commemorating the death of Christ, (who was fegood to us, and must expect some return from us, and indeed died for us on purpose that he might redeem us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good works) and by making his blood (as it was the fashion in the Eastern Nations) a ceremony of this *covenant* mutuall betwixt Christ and us.

S. Is there yet any fourth observation under this head?

C. Yes, that Christs pleasure was that all that were present should partake of both elements in the Sacrament, the wine as well as bread, as may appear by the plain words, *Drink ye all of this*, Mat. 26. 27. and Mar. 14. 23. *they all drank of it*. And if it should be objected that the [A^N] there were Disciples, and so that no others have that full privilege to drink of the cup, the answer is clear, 1. That by this argument the bread would as well be taken away from all but Disciples too, and so the laity would have no right to any part of this Sacrament. 2. That the practice, and writings of the ancient Church, which is the best way to explicate any such difficulty in Scripture, is a clear testimony and proof, that the cup belongs to all the people, in the name of Disciples at that time.

S. But why may it not be said that lay-men may baptize also, and doe those other things, for which Christ gave power to his Disciples, as well as this bread, and wine divided among the Disciples, should belong to them?

C. The answer is given already, that the Apostolicall practice, and the universall consent of the ancient Primitive Church have defined the one, and defined against the other, and that ought to satisfie any sober mans scruples, it being no way probable that Christs institution would be presently frustrated, and corrupted by his own Apostles, nor their practice so falsified by the universall agreement of all that lived next after them, especially there being no universall Councell wherein 'twere possible for them all uniformly to agree on such an opposition.

S. Is there yet any more behinde?

C. Yes, the manner of Christs instituting this Supper, by way of blessing, or praising God, or giving thanks over it, from whence 'tis called the Eucharist.

S. What doth this import to us?

C. The offering up somewhat unto God in imitation of the first fruits under the Law. To which purpose you may please to observe the manner of the Sacrament in the first Apostolicall and ancient Church. The Christians, all that were present, brought some of the good fruits of the earth along with them, and offered them at Gods Altar or Table, and the Presbyter receiving them as an Abels offering, blessed God for all his mercies, the fruits of the season, but above all for the death of Christ signified by, and commemorated in the breaking of the bread, and pouring out the wine, and all the people saying, Amen, the Officer or attendant on the Presbyter, call'd the Deacon, delivered portions of these, to wit, bread and wine to all that were present; Then was there a common Table spread for all rich and poor promiscuously, who eat together one common feast, and what was left, was reserved by the Presbyter for those, that should be in want, strangers, orphans, widows, &c. and so this was a feast of charity in S. Iudex Epistle, v. 12. Proportionably to this it is, that every one that comes to the Sacrament, should bring something with him, not appear empty before the Lord, or serve him of that which cost him nothing, but always bring somewhat to the Treasury of the Church, for the use of the Presbyters, in case they were not otherwise sufficiently provided for, (and then they are call'd oblations, and the place where they are put the Sacrorium) but in case they were then for the use and sustenance of all that are in want. And that this ought not to be neglected by any man of substance, especially by any congregation, was the main thing I meant to deduce from this circumstance.

S. I shall suppose now you have past thorow all the first sort of observations, those that are more circumstantiall. what now is that which is the more substantiall difficulty to be explained in those Gospels?

C. It is to relolve what is the meaning of Christs words of institution. *This is my body, &c.*

S. And what is that?

C. Not that the bread was his body, and the wine his blood, in strict speaking, for he was then in his body when he so spake, and when the Disciples distributed it among themselves, he was not bodily in every of their mouthes. And now his body is in heaven, and there to be contained till the day of restitution of all things, and is not corporally brought down in every Sacrament, either to be joynd locally with the elements, or for the elements to be changed into it; many contradictions and Barbarismes would be consequent to such an interpretation. Every loaf of consecrated bread would be the body of Christ, and so the same thing be two cubits long, and not two cubits long; and many the like contradictory propositions would be all true, which 'tis generally resolved to be impossible even for God, because it would make him a liar, and bee an argument not of power, but imperfection. So again every communicant must carnally eat mans flesh, and blood, which is so savage a thing, that S. *August.* saith, that whensoever words of Scripture seem to found that way, they must otherwise be interpreted.

S. What sense then must be put upon them?

C. The highest, that will not be subject to these intolerable inconveniences, may possibly be the sense of them; and that which most belongs to other places of Scripture speaking of the same matter, must in any reason be resolved to bee the sense of them. Of this sort of places you may first take the passages in the Gospels themselves, *Luke 22. 20.* where Christ saith of the cup (not the wine, but the cup, which refers to the action, the pouring out and drinking) that it is a new Testament, or new Covenant in his blood which was shed for us. Which it seems is all one in sense with that other, *Mar. 14. 24.* *This is my blood of the New Testament which is shed for many;* and in *Mat.* *This is my blood that of the New Testament or Covenant, &c.* which being put together as parallels to interpret one the other, will conclude that Christs blood was truly shed for our benefit, particularly to seal a new covenant betwixt God and us and that this Sacrament was the exhibiting that covenant to us: as when God saith to *Abraham*, *Gen. 17. 10.* *This is the Covenant that I will make with you, every male among you shall be circumcised;* this Circumcision is in effect called the covenant, (as here the cup is the covenant) i. e. not only the sign of the covenant, but a seal of it, and an exhibition of it a reall receiving me into covenant, and making me partaker of the benefits of it. And this you shall more fully see, if you proceed to the places in S. *Paul*, especially that *1 Cor. 10. 16.* But first we must descend to the next part of our method proposed, that is, to observe what is said of it by way of story of the Apostles practice, *Act. 2. 46.* & *10. 7.*

S. What is that?

C. In the second of the *Acts* this is all that is said of it, that continuing daily with one accord (in unanimous prayer) in the temple, and breaking bread in home & house, i. e. upon, (as the upper room, *Act. 1. 13.* assigned and separated from all other so that particular use, so be the place of Christian assembly, it being by the

* *Cor. 10. 16.*

a ἐν τῇ ἑκκλησίᾳ
b ἀπαρίσταντες, being
all one with a-
πάρτις, of which
we spake, on
Mat. 6. 32.

c ἐξουίας ἀλλήλων ἀλλήλους φάειν, where φάειν signifies charity, more then once, 1 Cor. 8. and in a place fully pa-
rallel to this; Acts 4. 33. ἀλλήλους ἐν καρδίᾳ ἀγαπᾶν, great grace was upon them all, (which by the
antecedents, v. 32. [having all things common] and consequents, v. 34, 35. [no man wanted, &c.] appears to
belong to that matter, and therefore the Syriack renders it כְּרִיתָה רְכֻחָהּ, i. e. bonitas, benignitas, benig-
nitas multa, though Fabritius rather following the Greek, render it gratia magna. And then to use or exercise,
as [to him that hath shall be given] and let us have grace, Heb. 12. 28. And therefore the Syriack renders it
כְּרִיתָה רְכֻחָהּ dabant in elemosinā, vel in misericordia coram universo populo, not as Gu. Fabritius renders
it [quoniam iniussent gratiam] for רָחַם is dedit clearly, and מְרַחֵם misericordia, gratia, elemosina, that which
is ordinarily rendered דְּמִדָּה, bowels of mercy.

S. What do you observe from this place?

C. 1. The frequency of the Apostles receiving the Sacrament, (at that time immediately after Christs ascension, and the descent of the Spirit, for ought a man can guess by the Text) every day at their meeting together. Which although it be acknowledged (as will appear by what you shall see anon) not to be strictly obligatory to us for the like frequency, yet will much reproach and upbraid our infrequency and negligence in this duty now adays, especially our forsaking such assemblies, going out of the Church oft times when that Feast is prepared, and ready for us, if we did not contemptuously depart from it.

S. What more do you learn from hence?

C. Two speciall accessories used by them, and (as we have reason to resolve) required of us to make up this solemnity.

S. What bethey?

C. 1. Godly or Christian joy and cheerfulness in blessing and praising God for all his benefits, but especially that gracious gift of his Son Christ. This is set down in two phrases. 1. *Receiving food with gladness of heart*, v. 46. and the words signify first a cordiall joy and cheerfulness, then an excessive degree and expression of it. 2. *Praising God*, v. 47. or singing praises to him with lofty and even poetical expressions.

S. What is the second thing?

C. The Communicants liberality and charity to those brethren that are in want; this is expressed also by two phrases in the Greek, neither of them fully rendered in our English. 1. *With liberality or frankness of heart*, a cheerful, bounteous, cordiall giving. 2. *Having charity to all the people*, by the word which I render [charity] intimating that offertory here and in other places, especially 2 Cor. 8. which was then, and ever since used constantly in the Church of Christ at the receiving of that Sacrament, and by the phrase [all the people] signifying, 1. The liberality of those offerings, such as would suffice to that end. 2. The impartiality of distribution, as in a common table all partaking of what was thus offered, the poore as well as the rich, as you shall see anon more at large.

S. Will you proceed now to that other place, Acts 20. 7?

C. I will, and that will add but little to what this last place hath yielded. The words are these, *And on the first day of the week, when the Disciples came together*

ἐν ἐκκλησίᾳ καὶ
ἀλλήλους
ἀγαπᾶν

ἐν ἐκκλησίᾳ καὶ
ἀλλήλους

ἐξουίας ἀλλήλων
ἀλλήλους φάειν

to break bread, &c. and there were many lights in the upper chamber where they were gathered together.

S. What doe you gather from hence?

C. Onely this, 1. That the celebration of this Sacrament is called in the Scripture phrase, *breaking of bread*, as before it was, *Act. 2.* 2. That the *Lords day*, or *first day of the week* was the time so early set apart to this and such holy duties, and that that is the reason that Saint Paul, *1 Cor. 16.* 2. gives the exhortation, that on the *first day of the week every man should lay aside his proportioned liberality* for the use of the poor. 3. That the *upper room* again was the place of those Christian assemblies. 4. That it is uncertain whether *Act. 2.* they received daily or no, it being possible that the word [*daily*] there may belong onely to their going to the *temple*; or however, that here that frequency doth not appear to be continued, but onely every *Lords day* once a weeke, and that still will be a reproach to our slacknesse. It is now time to advance from these more casuall mentions of this matter to those other more solemn texts, and in the next place according to our method, observe what *S. Paul* addes to the Gospel-institution in his describing or directing the use of it, *1 Cor 11. 20. &c.*

S. Please you to doe so.

C. I shall, and to that end briefly give you a paraphrase of the whole place, *V. 20. when you after this inordinate manner* (mentioned, *v. 18, 19.*) *meet together, this is not to doe as becomes Christians when they eat the Lords Supper,* (or as the *Syriack* reads, *when they eat and drink on the Lords day*) *V. 21. But as if you were at your own meals, every man of you eat that which he brought with him,* so that *one eates and drinks more then is fit for him,* (viz. the rich that brought more with him) *and another* (poor man that could bring but a little) *is well-nigh famished.* *V. 22. If this be it you will doe, you should keep at home, and eate by your selves; and to come to the congregation, and doe thus, is the despising and scornning the Church of God,* (where all that is brought is to furnish a common table) *and withall a shaming those poor men that* (could bring but little, and) *are out of countenance to have done so, when you* (rich misers that are by them) *have such plenty. What, doe you expect to be born with, and not reprehended for this?* you are mistaken, *this is a fault in you,* (to which purpose I will tell you the manner of Christs institution of the Sacrament, to which those Christian Feasts were annext) *V. 23. The Lord delivered down this course to me, which I deliver to you, viz. That the Lord Jesus in the night that he was to be delivered up to the Jews, took bread, and giving thanks over it, brake it, and said, Take and eat, This* (not this bread, for if that should be the antecedent, the Greek word is of a gender, that in strictnesse will not bear it both here and in the Gospels; but either indefinitely *This*, or with respect to the immediate antecedent, *this taking and eating*) *is my body which shall be delivered* (or as the *Syriack* is, *broken*) *for you, doe this* (or as the *Syriack*, *doe thus*) *in commemoration of me.* (Where I conceive the literal notation of the words will beare this observation, that as the word [*This*] in the latter words signifies not the bread, but the whole action or administration, [*doe this*] i.e. doe you all that I have done, and so commemorate me; so the same word [*This*] in the former speech [*this is my body*] may signifie the whole action too, viz. the breaking, and distributing, taking, and eating this bread, is the body of Christ, in what sense you shall see anon) *V. 24. So likewise*

he took the cup, having sate before, (and so did he for some peculiar intent, not to satiate thirst) and gave it them to drink, saying, *This cup is a new covenant made with you, and sealed in my blood, and as oft as you thus drink together, doe it on designe to commemorate me.* V. 26. *For as oft as you shall eat this bread, and drink this cup,* (saith Saint Paul by way of conclusion from the premises, for the Syriack setting it suffers it not to be part of Christs speech) *you doe one to another annunciate or proclaim the death of our Lord, till he come againe to judge us.* V. 27. *And therefore whosoever eateth of this bread, or drinketh of this cup unworthily,* (either not performing the condition required in the covenant, of which that is the seal, or breaking the institution of it in any principal part, particularly in that of the charity and liberality here mentioned in those *Corinthians*) *is so far from being benefited by that Sacrament, or that death of Christ, that he is rather to be looked on as a man that by his unworthy action had wounded the Lord, contributed farther to the crucifying of him.* V. 28. *And therefore let a man examine, and strait himself, and see that he come worthily to that Sacrament, both by laying off all his former vaine and sins, and behaving himself in that action Christianly, quite otherwise then those *Corinthians* it seems had done.* V. 29. *For he that eateth and drinketh unworthily* (being unworthy by his impenitent sins to approach to so sacred an action, or behaving himself to unchristianly there) *by thus eating and drinking engageth himself to damnation, not considering the death of Christ which this was to commemorate, and the end thereof, that he should die unto sin, and give himself up to new life.* V. 30. *The not performing of which is oft punished even in this life, by sicknesses, diseases, and even excision or death it self.* V. 31. *which are punishments of God to bring them to a sense and reformation that nothing else will work on.* V. 32. *And sure such kind of punishments are in God acts of chastisement, and so of mercy, to move that he may not condemn, to give us our punishment here, that it may not be behind an arreare to be paid hereafter.* V. 33. *Therefore for the fault which you were first told of, that of eating before others, even before they come, enprofessing to your selves, and despising others, I beseech you let that be mended in these publique assemblies.* V. 34. *And for private meales, or eating by your selves, let it be at home, for to take them in the Church is a damning sin; and for other directions, I will give you them when I come among you.*

S. *What doe you chiefly observe to me from this place for my farther instruction?*

C. The punctuall confirmation of almost every particular before collected from the Gospells, which although it be no new thing because it was there delivered, yet in effect teaches us somewhat, viz. this, that those other doctrines that according to severall mens phantasies are delivered concerning this Sacrament, having no ground in either of these texts, have not authority from Christ, nor yet from Saint Paul, (unless the other place which is behinde will afford them) which what they are, I shall no farther tell you, then thus negatively, it being my purpose only to teach you the positive truth to direct your life, not the contrary errors that may satiate your curiosity, or provoke you. There is also here a great weight laid on a worthy receiving of this Sacrament, and to that end speciall care must be taken that we examine our selves, come not to that spiritual presence or vision as it were of God, to the renewing of his covenant with us, with any impurity about us, and as a pawn and pledge of our leaving all other

sin,

lins, we must signifie and expresse our *charity and liberality*, and not be guilty of any of those earthly lins, of *pride and covetousnesse*, but condescend to a common partaking of some part of Gods mercies with our brethren.

S. You told me there was another passage by the way, cap. 12. 13. *looking this way, what is it?*

C. This only, that we have been all made to drink into one Spirit; which by some of the Greek Ancients hath been thought to refer to the *cup* in this Sacrament, (though the truth is, it may signifie no more then *being watered*, or irrigation, a consequent distinct from the *planting in baptisme* that went before, in that sense as it is said that *Paul plants*, and *Apollus waters*, 1 Cor. 3. 6. where the same word is used.) And then the plain meaning of it seems by the context to bee no more then this, that as by baptisme we are all entred, &c. incorporate into that one body of which Christ is the head, so by the other Sacrament, whatever our particular condition in the Church be, we are received into a participation of that one Spirit, which furnishes every order and sort of men with gifts convenient for their ministration, and so this Sacrament is an obligation to *charity and humility* to one another, neither *opposing*, nor *contemning* one another, as follows in that Chapter.

S. Will you now proceed to the fourth part of your proposed method, and see what is to be saied to this purpose in that speciall place 1 Cor. 10. 16?

C. I shall, and for a right understanding of it, and collecting that which the context was meant to afford us, you must mark that the practice of the *Israelites* first in their *sacrifices*, and then the *beasties* in theirs, are there brought to convince the truth of what is there said of this Christian Sacrament, and therefore it will be usefull to observe first what it is that is there said of the *Israelites*, then of the *Gentiles*, and then to apply or bring it home to this businesse.

S. What then is it that is said of the *Israelites*?

C. It is this observation concerning their *sacrificall feasts*, v. 18. that they that eat any part of them (as when the Priest offered up a sacrifice, parts of the beasts were eaten together by the people) are conceived to have done their part in the service performed by the Priest, or Sacrificer, and so have right to his part of the benefit of the sacrifice; his eating is called *eating besides the Lord*, and is by God counted as an acceptable service; and whatever flows from God in this case by way of benefit, or advantage, comes to him as really, as to the Priest, it being the Priests part to sacrifice, the peoples to eat; and so in those two things there is a mutuall reciprocall action between God and them, they serve God, and God blesses them, and that is called communicating or being partakers of the Altar.

S. What is it that is said of the *beasties*?

C. 1. That they sacrifice to their false gods; when onely the true one ought to have that worship from them, v. 20. & 22. and as by the 22^d it appears, that this is breach of the second Commandment, for so that referre those two speeches [*doe we provoke God to jealousy*, in reference to his being a *jealous God*,] and [*are we stronger then he*] in reference to his title *our God*, which signifies *strong*. 2. That they have this mutuall conjunction with those false gods, are supposed to receive influxes from them, and to expect any thing from the true one, v. 20. & 21. where also the phrase [*the cup of the Lord*] is to be taken notice of, and parallel to that, [*the table of the Lord*] to note the affi-

on again, and not the elements, as before I shewed you, the [This] signified.

S. *What then is the result of both these instances together?*

C. That they that eat of the sacrificall feast either of the true, or false gods, have a *mutuall conjunction* with them, a kinde of *confederation*, perform services to, and receive influences, benefits and advantages from them, doe so really from the true God, and are supposed to doe so from the false, (which is the reason why *Daniel* refused to eat of the portion of the Kings meat, *Dan. 1. 8.* because a part of it being cast upon the altar to the heathen gods, the rest was consecrated to them, and so was meat offered to an idol, which a Jew was not to tast of.)

S. *How then will you bring this home to our businesse in hand, to the Sacrament?*

C. You shall see, v. 16. for there the Sacrament is set down, and the nature, and use of it. Thus. *The cup of blessing which we blesse*, (or as the *Syriack*, the cup of praise, i. e. the chalice of wine which is in the name of the people offered up by the Presbyter to God with *lands and thanksgivings*, i. e. the whole Eucharisticall action, (and that exprest to be the action of the People as well as the Presbyter, by their drinking of it) is the communication of the blood of Christ, a service of theirs to Christ, a sacrifice of thanksgiving commemorative of that great mercy, and bounty of Christ in pouring out his blood for them, and a making them (or a means by Christ ordained to make them) *partakers of the blood of Christ*, no: of the guilt of shedding it, but (if they come worthily thither) of the benefits that are purchased by it, viz. the washing away of sin in his blood; So in like manner the *breaking, and eating of the bread*, is a communication of the body of Christ, a sacrifice commemorative of Christs offering up his body for us, and a making us partakers, or communicating to us the benefits of that bread of life, strengthening us, giving us graces; and both these parts of each part of this Sacrament put together are (parallel to what was said of the *Israelites* and *Gentiles*) a *mutuall confederation* betwixt us, and the crucified Saviour, on our parts an acknowledging him for our God, and worshipping of him, and on his part the making over to us all the benefits of his body and blood, (i. e. his death) death, grace and pardon, to sanctifie, and to justifie us.

S. You told me even now that you would shew me how the phrase [this is my body] in the Gospel, (interpreted by this taking and eating is my body) was to be understood, perhaps it may now be time for you to pay me that debt?

C. It is a fit season to doe so; for this very phrase of Saint Pauls [the bread which we break is the communion of the body of Christ] is the key to open that difficulty, and indeed perfectly all one, of the very same importance with that. This breaking, taking, eating of the bread, this whole action is the reall communication of the body of Christ to me, the very giving Christs body to me, that as verily as I eat the bread in my mouth, so verily God in heaven bestowes on mee, communicates to me the body of the crucified Saviour. And so all that I told you of the full sense of that phrase [communication of Christs body] is again to be repeated here to make up the sense of these words [this is my body] which being so lately told you, I need not now to repeat to you.

S. I shall shew you that pains, and rest satisfied with what you have already afforded me, and now onely remember you that having gone thorow foure parts of your intended method, the fift is now next to succeed, to see what will certainly

* So the phrase, *ἡ ποταὶν ἡ κλήω*, will be all one with *λαβὼν καὶ ποταὶν ἡ ποταὶν*, [to take and eat the bread] proportionably to the notion I gave of *ποταὶν* and of *ποταὶν* in the Gospel, This is my body, i. e. the taking and eating this bread; not this bread it self; and so it will be answerable to *ποταὶν καὶ ποταὶν*, i. e. the cup, not the wine, to note the wine in the cup ready for drinking.

rise from these five views; please you to proceed to that?

C. I have in effect done it already; yet on condition you will fetch that part, which I told you was more circumstantiall, and extrinsecall, from that place where I laid down all on that head together, in the places of the Gospels. I will now give you a *compendium*, or brieft of the main substantiall part of this Sacrament. And that consists onely of two branches, one on our parts performed to God, the other on Gods part performed to us. That on our part is commemorating the goodnesse of God in all, but especially that his great bountie of giving his Son to die for us; and this *commemoration* hath two branches, one of praise and thanksgiving to him for this mercy; the other of *annunciation* or shewing forth, not onely first to men, but secondly and especially to God, this sacrifice of Christs in offering up his body upon the Crosse for us; that which respecteth or looks toward men, is a professing of our faith in the death of Christ, that which looks toward God, is our *pleading* before him that *sacrifice* of his own Son, and through that humbly, and with assistance requiring the benefits there of grace and pardon to be bestowed upon us. And then Gods part is the accepting of this our bounden duty, bestowing that *body and blood of Christ* upon us, not by sending it down *locally* for our bodies to feed on, but *really* for our souls, to be *strengthened and refreshed* by it, as when the *Sun* is *communicated* to us; the whole *bulk* and body of the *Sun* is not removed out of its sphere, but the *rays* and beams of it, and with them the *light* and *warmth* and influences are really and verily bestowed, or darted out upon us. And all this is the full importance of [this is my body] or [this is the *communication of his body*.] And so I have past through the fourth undertaking also.

S. There is then onely a fifth behind, to apply all this by way of illustration and confirmation to what is said of this matter in the Catechisme.

C. This will be easily done, you would be able to doe it to your self, yet I shall goe before you in this also.

S. The first question then is, [Why the Sacrament of the Lords Supper was ordained?] and the answer, For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby; what is the meaning of that answer?

C. Dissolve the words, and you shall see most clearly. *Christ died*; This death of his was a *sacrifice* for us, an oblation once for all, offered to his Father for us weak finfull men. By this *sacrifice* we that are true Christians, receive *unspeakable benefits*, as *strength* to repair our weaknesse, and enable us to doe what God in his Son will accept; and *reconciliation*, or pardon for our miserable sinners. And the end of Christs instituting this Sacrament, was on purpose that we might as often frequently and constantly returning, (for that is the meaning of *continuall*, parallel to the use of * [without ceasing] applied to the *sacrifice* among the Jews, and the duty of prayer among Christians,) remember and commemorate before God and man this *sacrifice of the death of Christ*.

S. The next question [What is the outward part or sign of the Lords Supper?] and the answer, [bread and wine which the Lord hath commanded to be received] are so plain, that I shall not crave your aid. I conceive 'tis this, that bread and wine is in this, as water was in the other Sacrament, the element or outward part, &c. to signifie somewhat else, this appointed by Christ to be eaten and drunk.

as the water to be dip't in, or sprinkled with. and so likewise for the next question and first part of the answer, that the body and blood of Christ is the inward part, or thing signified by the other, the body broken on the Crosse, signified by the bread broken and eaten, and the blood poured out on the Crosse, signified by the wine poured out into the cup and drank by us. But then what is the full importance of that which follows in the latter part of that answer, That the body and blood of Christ are verily and indeed taken and received of the faithful in the Lords Supper?

C. 'Tis this, that in that Sacrament God really bestows, and every faithful prepared Christian as really and truly receives the body and blood of Christ. As truly as the Presbyter gives me the Sacramentall bread and wine, so truly doth God in heaven bestow upon us on earth the body and blood of Christ; i. e. the crucified Saviour, not by locall motion, but by real communication, not to our teeth, but to our souls, and consequently exhibits, makes over, reaches out unto us all the benefits thereof, all the advantages that flow to us from the death of Christ. The truth of which you had even now confirm'd by the words of the Gospel, explicated by the plain expression of S. Paul, that the cup was the communication of the blood of Christ, &c.

S. The next question is plain also (What are the benefits whereof we are partakers thereby?) be you pleased to explicate the answer to it.

C. Dissolve it again, and you will doe it to your self. Thus: the first benefit is the strengthening of our souls by the body of Christ, as our bodies are strengthened by bread. Bread signifies all nourishment for the body, and is called, you know, The staffe of life, without which the body is not able to sustain it self, grows feeble, staggers, and falls into the very grave of death and rottenesse, if this staffe be not constantly continued to it. Thus is grace to the soul, we can doe nothing that is in order to spiritual life, but fall into sin, custome of sin, the putrefaction of the soul, and so to eternall death without it; and having forfeited that stock, that God had given us in Paradise, wee have none of this kinde left, but what Christ had by his death purchased for us; and by that great dear bargain of his, there is come in to the Church a new stock, and staple of grace, and strength, for every one that shall in the name of Christ ask it importunately, receive it watchfully, and make use of it diligently; enough, I say, though not to keep us infallibly without sinning any more, though not to possesse us irresistibly, that we cannot fall, yet to enable us to doe that which God in Christ will now graciously accept at our hands, i. e. to serve him sincerely in holiness, and renewed righteousness, and to enable us again, if we be not wanting to our selves, to continue and persevere thus to our lives end.

S. You have shew'd me the first benefit, but I conceive there is another, what is that?

C. It is the refreshing of our souls by the blood of Christ, as our bodies are refreshed with wine. Wine may be taken in a double propriety, one to refresh the thirsty, another to comfort the sick, as a hilde was allowed to Timothy for his frequent sicknesses. He chafens for thirst, hath his inward flame quenched, and so is refreshed by wine, and he that hath any indisposition of body, hath that eased, and so is refreshed by wine. And just thus is the pardon of sin to a thirsty wounded soul; the conscience of sin, is a flame or fire within, and a deep wound to the

"wound address,"
the word used
for diseases as
well as weakness.

soul, and no rest, no quiet under it; and Gods free pardon and remission; his *giving peace* to the unquiet, his saying [thy sins are forgiven] to the butchered and sin-sick soul, is the greatest onely refreshment to that soul: Let God say this word onely, and thy servant shall bee healed. And this pardon was wrought by the *blood*, i. e. again by the death of Christ, by the sacrifices, and satisfaction of that innocent Saviour, by which suffering we are released, by whose stripes healed.

S. But how is this strength, and this pardon purchased by Christs death?

C. The strength thus, Christ being in form of God, and equall with God, tooke upon him the form of a man, all of him, but our sins; in this he suffered a shameful death, whereupon laith the Apostle, God did highly exalt him, rewarded this great humility and patience of his, with this dignity and preterm, that all power should be given to him both in heaven and earth, that he might dispense to his Disciples all the riches of heaven, i. e. that sufficient strength; and grace, which will, being made use of, raise us up from death, (spirituall and corporall), enable us to live like Saints here, and raise us to life again hereafter. This power was indeed staid on him at his resurrection, but purchased by his death.

S. How was the pardon of sin purchased?

C. You have oft heard by the satisfaction wrought by him in his sufferings, taking upon him to be our Surety, and to suffer in our stead, that as many as are renewed by his grace, may be released by his sufferings, and from both these results the confirmation of our hope, everlasting blisse in another world; Gods mercy (when he is thus reconciled unto us in the blood of his Son) rewarding every poor mean Christian action of ours with eternall glory.

S. There remains now no more behinde, but onely the concluding question, which supposing these benefits thus made over in the Sacrament, but imagining it impossible, that unworthy, unprepared, prophane receivers should bee ever the better for it, asks [What is required of them which come to the Lords Supper?] what have you to add to that answer, that is there given to that question?

C. No more buythis; That every man is infinitely concerned to have his soul always posselt with every part of that preparation. That the careless oscitancy, and total stupidity of the world, in never so much as considering, whether they have any of them or no, is a most prodigious thing, that the time of preparing our selves for the Sacrament (which ought to be frequent, but how frequent is not defined in the Scripture, but left to the judgement of the Church) is a very fit time for that self-examination, that till that be done, and all and each of those graces found sincere in our hearts, we ought not to come to that holy Sacrament (which yet will not excuse any for not coming, because he is not prepared, but rather aggravate the sin upon him, that rather then thus fa himselfe, hee will part with so great a treasure;) and lastly, that the particulars of which we must thus examine, and which we must thus require of our selves are five: 1. True repentance, (containing sense, sorrow, humiliation, contrition, confession of all former sins.) 2. A steadfast purpose to lead a new life; a resolution to reform all, and that resolution such as will stand fast in the hour of trial, or temptation. 3. A lively faith in Gods mercy through Christs blood, and thus a viall one. 4. A thankful remembrance, and commemoration of his death. 5. Charity with all men, every one of which being in their severall due places particularly

particularly explained unto you, I shall suppose you sufficiently instructed, and onely desire to oblige you that all this be not laid up to fill your brain, but sunk down into an honest heart, that knowing these things, you may be capable of that blisse that belongs to the doers of them.

Additions to be inserted in the *Practicall Catechisme*.

Addit. 1. p. 2. l. 2. after [Gospel.] *adde*. And when those are done, I may perhaps give you a practicall view of some particulars, which you already learnt, but perhaps not in order to practise. Such are the Creed it self, and the Doctrine of the Sacraments.

Adit. 2. p. 8. l. 34. after [sins;] adde, and therefore is rendred by the Syriack * [The Lord added daily those that became safe in the Church;] i. e. recovered themselves from that danger in which they were involved in that wicked generation, and betook themselves to the Church as to a Sanctuary.

Adit. 3. p. 10. l. 45. after [feet;] adde: and may very probably be the thing designed in that whole 24th Chap. of S. Matthew, and every part of it, and particularly in those verses, 29, 30, 31. (which are most thought to belong to another matter) for the *darkning of the Sun and Moon, and falling of the Stars from heaven*, are not literally to be understood, (or if they were, would perhaps as little belong to the day of the last judgement) but in the same sense that the Prophets use them, *Isa. 13. 10. & 34. 4. Ezek. 32. 7. Joel 2. 31.* to signifie a great slaughter, or effusion of blood, sending forth such abundance of hot exhalations, which first fill the air with black clouds, taking away the light of heaven, the sight of the *stars, &c.* and at last turn into meteors in the shape of falling stars, as *Isa. 34. 4. and Rev. 6. 13.* on which ground it is, that those phrases of the *Sun being turned into darknesse, and the Moon not giving her light, and the falling of the stars from heaven*, are used in Prophetically (which seldome are cleare) speeches for great slaughters and destructions, and nothing else, which being supposed to be the interpretation of the 29th verse, that of the *signs of the Son of man*, and his coming, v. 30. and the sound of the trumpet gathering of the elect, v. 31. will without much difficulty belong to it also, and signifie the remarkable benefice of this punishment on the Jews, as an act of revenge from the crucified Christ, and the saving or delivering of a remnant (according to all the Prophecies) i. e. of some few Jews out of this generall slaughter.

S. You have satisfied both my reason and my curiosity in this particular, and I shall not importune you farther; I pray then, beside these rebellious crucifying Jews, what other enemies did

Adit. 4. p. 10. l. 28. after [perfect] adde. This suffering and satisfying for our sins fitted him for the office of Intercessour.

Adit. 5. p. 10. l. 49. after [another.] adde. 'Tis true indeed Christ merited as well as satisfied for us, but that by which he merited was not his never failing, or perfect obedience, for that was due to the Law under which he was born, but his voluntary giving up himself to death, even to the death of the Crosse, and all that was preparative to it, performed by him freely, without any obligation or

* וַתִּמְסוּם
הוּא כְּלִימָה
לְאֵלֶיךָ
וְחַתִּין הוּא
כַּדָּהָה

Et Dominus au-
gebat quotidie eos
qui salvi fierant
in Eo. fil.

12
16

duty lying upon him as a man to do so, according to that of *Heb. 10. 7.* out of the *Psalms*, Then said I, Lo I come, to do thy will, O God, I am content to do it; and *Phil. 2. 6.* *Christ Jesus being in the form of God, &c. made himself of no reputation, and took on him the form of a servant, and was made in likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross;* which is there set as the foundation of his merit, [wherefore God hath highly exalted him, &c.] By this means (it is true that) he merited for us, as well as for himself; For us he merited grace and glory; For himself that he might have the power of dispensing them, to whom, and in what manner and measure he pleased: this was the meaning of those words, [all power is given to me, &c.] and [God hath given him a name which is above every name;] and [when he ascended up on high he gave gifts unto men.] But all this you see is quite another matter from his *active righteousness* being so imputed to us, as that the drunkard shall be accounted sober, the adulterer chaste on this score, because *Christ was sober and chaste in our stead.* No, that which he merited for us, being the gift of grace, (which was on purpose to deliver us from the reigning power of sin, and to bless us in turning every man from his iniquities) a power of serving God acceptably in righteousness and godly fear, he is so farre from meriting for us any excuse, or immunity from the indispensable force of this obligation, that he gave himself for us, did and suffered all this, to this very end, *Tit. 2. 14. that he might redeem us from all iniquity, rescue us out of the slavery of every evil habit, and purifie unto himself a peculiar people zealous of good works;* and if this use be not made of the grace which he purchased for us, if we do not work out our own salvation with fear and trembling, (which is the use which *S. Paul* makes of the Doctrine of *Christ's merit*, *Phil. 2. 12.*) we shall have little privilege by that part of his merit, and shall fall short of the glory purchased also. By all which 'tis

Addit. 6. p. 21. l. 2. after [motive] adde, and that now adays a most prevailing one, the notion of honour being mostly taken from women, and children, and the worst of men, and so making all vice necessary to a good reputation, and all virtue, especially the most precious Christian virtues, meekness, &c. the onely reproachfull things) by that one carnall motive; I say,

Addit. 7. p. 23. l. 39. after [the promises] adde, particularly of those promises which concern the pardon of sin, and salvation, (the looking at, and receiving, or embracing of *Christ*, as the onely remedy against sinne, the onely propitiation for it)

Addit. 8. p. 25. l. 11. after [efficiency] adde. 'Tis true the habit of faith may in some sense be called the cause of the acts of faith, and so of each act of receiving, or embracing of *Christ*, in which sense 'tis called the eye and the hand of faith, but then it is clear, that receiving of *Christ* is a thing very distinct from justification, the one clearly the act of man, the other of God, and therefore to conclude that Faith is an efficient, though but instrumental, of justification, because it is an instrument of receiving *Christ*, is no solid argument; and so in like manner from its activity in other things, to inferre its efficiency in justification;

Addit. 9. p. 64. l. 37. after [soul] adde. Most contrary to which are the practices of those which professing Religion, commit those things which even nature it self, and sober *Heathen reason* abhorres, (such are circumventing of other men, rebellion, sedition, &c.) and so bring up an evil report upon

Christian Religion, defame it in the opinions of men.

Addit. 10. p. 54. l. 46. dele *to the period, and read thus:* made by the *supreme Power* (who by the ordinance of God bears the sword, Rom. 13. 4) may afterwards be justly executed by such *subordinate Magistrates* as are sent by him for the punishment of evil doers, and the praise of them that do well, 1 Pet. 2. 14.

Addit. 11. p. 62. l. 29. after [women] adde. As in the Law the *fasting* the eyes on an Idol, considering the beauty of it, is, saith Maimonides, torbidden, Lev. 19. 4. and not onely the *worship* of it.

Addit. 12. p. 62. l. 35. after [him] adde. And the use or employing them thus, is an abuse. An example of this we have in the *two wicked Elders*, Sus. v. 32 who being denied the farther enjoying of their lusts, command to *uncover her face*, that they may be *filled with her beauty*. And there is mention of the like in another Apocryphall Author, 1 Esd. 4. 19. *gape and even with open mouth fixe their eyes fast on her*; and Eccles. 4. 1. 21. *gazing upon* (the Greek signifies * *contemplating*) another mans wife, and a *curious earnest beholding his maid*, for so the word there rendered [being * *over-busie with her*] seems rather to signifie, and is used by the Fathers to expresse the very thing we now speak of; and so tis 1 Tim 5. 13. 79

Addit. 13. p. 65. l. 35. dele [Now that which was there said] and insert, To which that Christ referred, and not to any interpretation of the *Pharisees*, appears Mat. 19. & Mar. 10. where the *Pharisees* cite *Moses* for a testimony to authorize their opinion, and *Christ* denies not that, but tels them, that for the *hardnesse of their heart* it was given them, and reduces them to the *first institution of marriage*; by which also it appears that that place in *Moses*

84 Addit. 14. p. 69. l. 13. after [self] adde. And consequently that to that sin of *perjury* is apportioned not onely a terrible portion in Gods future, flow, but sure retributions, but even the remarkable strokes of Gods hands even in this world, strange, open riots, and invasions, and ruines on mens estates oft times, but more often, secret strokes of his hand, and blasts of his mouth, *cursing*, and *poysoning*, and *wasting* the estates of those, that are guilty of that sin. This is the importance of that peculiar character set upon that sin in the close of that Commandment, [The Lord will not hold him guiltlesse] all Gods plagues attend, and will infallibly overtake him. You will see it Zach. 5. 4. in the embleme of the *flying roll*, that *entreteth into the house of the thiefe*, and *into the house of him that sweareth falsely by Gods Name*, and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof. This remaining and consuming the whole house with the timber and stones, is no single curse, but that which extends to the blakning and extirpation of whole families; and the *flying roll* is an intimation of the *indiscreetnesse*, *swiftnesse*, *fercenesse*, and *unavoidablenesse* of this judgement. And perhaps it would be worth your while to. observe this sin abroad in the world, how it is haunted by Divine vengeance, and particularly, one speciall part of it *Sacriledge*, (which is punctually the sinne in *Zachary*, *stealing*, and *perjury* together, and that heightened by being an invasion of God himself) a sin clearly against the first Table, (as may appeare by S. Pauls joyning it with *Idolatri*, as *stealing* with *stealing*, *adultery* with *adultery*, Rom. 2. 22.) and reductively, if not principally, against this of *perjury*, of which it is a branch, 1. By not *paying* or *performing* of *vows*, which was com-

OF Sacriledge.

manded in that place of the Law, where *perjury* was forbidden, and is broken not onely by *Ananias* his detaining what he himself had *vowed* to God, but by purloining, or invading, or alienating, whatever is by others consecrated to God. 2. Because the *Jewish* custome being to *adjure* men, as 'tis ours to *impose an oath*, and that *adjuration* forcing men to speak, and so to swear to any thing so proposed, (as appears by Christ and the High Priest *Mat. 26. 63, 64.*) & so the answering falsely upon such an *adjuration*, being as direct *perjury*, as if one had voluntarily taken an oath, and violated it: and moreover the consecration of *lands, revenues, goods movable and immovable* to God, for the use of those, that wait on his service, being ordinarily done *cum anathemate, with a curse* (such as that in *Zacharies* roll, or the *Psalmists* *Prophetick imprecations of Judas*) on the *sacriligious* invader, and that curse a mixture of an *imprecation* and an *adjuration*, the consequence is clear, that this sin is very properly reduced to the *commandment*; and though in respect of many other aggravations of it, it bee a breach also of many other *Commandments*, and particularly a *contemning of God*, a thinking him so *tame*, as not to revenge such *violations*, that immediately touch his own property, yet in the main part of it, it is a *taking Gods Name in vain*; and I should bee too troublesome to you to shew you the fearfull judgements that in this world have attended it, in many hundred illustrious examples, such as would be sufficient to mortifie the most *ravenous* appetite, (which alone sets the covetous *vulture* upon it) by assuring him that every *coat* thus fetcht from the *altar*, will not fail to *burn* the whole *nest*, every *prey* thus ventured on, to *consume* and consume the whole heap, or treasure, to undoe him that meant so to have *enriched* and raised himself by it. I shall leave you to make up this observation to your self. S. But

Addit. 15. p. 72. l. 21. after [former] dele to line 31. & insert these; as I rather think it doth, then here is an occasion to tell you somewhat of that great question, concerning the lawfulnessse of going to Law.

S. I shall most willingly make use of the occasion, and desire your judgement in that point.

C. Going to Law, I conceive, is not simply unlawfull, because Christ finding Courts of Judicature for matter of Mine and Thine in the World, did not take that power into his own hands, (*who made me a Judge?*) or out of those hands where hee found it; In this whole Sermon of strict Precepts upon the Mount, he gives no command in, lays no restraint on this matter any farther then what is contained in these words, *He that would implead thee, and take away thy coat, let him have thy cloak also*; The utmost of which can amount no farther against going to Law then this, 1. That it is such a thing that it may be abused to the most unjust oppressions, taking away the coat from ones back, and when so used, 'tis sure unlawfull. 2. That I must not goe to Law with any by way of retaliation, I mean, for no other cause, but because he by that means hath disquieted or injured me; for the precept of [*let him have thy coat also*] (if it bee so interpreted that I must do so rather then go to Law with him) cannot justly be extended toward this sense, any farther then the context will authorize the extending it, and that is onely thus farre, That rather then retribute to him evill for evill, or retaliate, v. 38. I must even let him take it, and not go to Law with him, i.e. I must thus be quiet rather then bear him any malice, or do any thing that

Of going to Law, *apocrypha.*

* Per modum talis *onis.*

Terra vivendum.

shall inflame me, or raise in me a desire of revenge against him, for any of these will make that unlawfull to me which indeed was not so. 3. That I must not go to Law onely out of a providence that a bearing of one injury patiently may possibly or probably bring a greater upon me, but think fit to trust God with the preserving me for the future, who will be more likely to blesse and reward my patience and meeknesse with tranquillity and prosperity in this life (according to that promise of the Psalmist, [The meek shall possess the earth] where the earth signifies the Land of Canaan, a most prosperous rich land, which very words are repeated by Christ in this Sermon, c. 5. 5. and if there the earth be the Land of the living onely, there will be no great losse in such an exchange, then any contrary vice of contentiousnesse or impatience. Or 4. that I must not goe to Law to recover a coat, when I have a cloak left, i.e. for a small unconsiderable possession, which is not at all necessary to me, which I may well be without, and the recovering of which will not be proportionably gainfull to the charge or trouble of going to Law for it. These severals contain the utmost that I can imagine that place of Christ can be justly extended to: All which notwithstanding, these other cases still remain which come not under that interdict in its largest extent, 1. That he that cannot by any arbitration get his own, nor yet conveniently live without it, may make use of the sealed Judicature of the Land where God hath placed him, supposing that he fall not into any of the faults before specified, and possibly incident to the waging or managing of the justest action. 2. That he, that being tenderly affected in conscience so as to desire assurance that hee enjoys nothing but what is just for him to enjoy, may lawfully in matter of any doubt or controversie concerning propriety, use the Law to make that decision for him, supposing again that this be sincerely his intention, and that hee resolve quietly to stand to what the Law shall so adjudge. 3. That he that by this means may defend a Widow or Orphan, may very Christianly use this means. 4. That he that may thus preserve himself in a sufficiency to provide for his Family, and without it probably cannot, without either craving other mens almes, or expecting relief from God by extraordinary means, may use this means to do so. 5. That hee that may by this means be enabled to relieve the poor, which otherwise he could not do so liberally, and doth it sincerely in order to that end, and when he obtains, evidences that sincerity by his performances, is still free from any restraint arising from that precept of Christ; whereas on the other side hee that contends for trifles, goes to law onely that he may lose nothing of his right; or not onely to get legall reparations for his losses, (whereby that which is justly taken from the other that injured him, is justly restored to him which was injured, the one being as well able to bear or support this act of justice, as the other that of injustice) but also to give satisfaction to his revengefull appetite, (a very carnall importunate devillish affection) to give the enemy some smart or pain, which brings in no reall gain or ease or advantage to himselfe, save onely that of satisfying his vindicative humour, can no way bee justified or excused in such a suit. So also the suing of those which are not able to pay me, (and by my suit are but made more unable) when all that I can hope for, is not reparation of my self, but punishing of him by Prison, or the like restraint on him that brings in no advantage again to me, this is unlawfull and un-Christian still.

S. But is there not an objection against going to Law in any case, producible from 1 Cor. 6?

C. 'Twill suffice to answer, that the Apostles scope there, is onely to reprehend going to Law before Heathen Tribunals, which when any men are guilty of, it must signifie either that there is no Christian among them fit to bee Judge betwixt contenders, or else that they would rather choose an Heathens arbitration then that Christians; either of which being very culpable, that that ariseth from one of them, must needs be so, but nothing else upon those grounds. This is agreeable to what Christ had before said, *Mat. 18.* that if the brother trespass against thee, (do thee any such injury) and will not make thee amends, thou shalt tell it to the Church, who are there surely some Tribunall of Christians, who have power to make thee amends if he will stand to their judgement, and if hee will not, Christ then goes farther, *Let him be to thee as a Heathen or Publican*, i.e. I conceive in that place, not onely that he is fit for excommunication mentioned in the next verse, but also that thou hast liberty (let him be so to thee against whom he hath trespass) to implead him in any Gentile Tribunall (because he will not stand to the Christians award) as thou wouldst and mayest a Heathen or Publican which trades among them; and who is in the interpretation of the Jewish Law though a Jew, yet a kinde of Heathen, or by conversing with them equipollent to one.

ἡν οὖν.

S. But may it not from that Chapter to the Corinthians, be still prest that ver. 7. 'tis said, * There is utterly a fault among you, because you go to Law one with another?

* ὅτι ὁ ἕκαστος ἰσχυρίζεται καὶ ὁ ἕτερος.

C. I answer, That the utmost that that infers is onely this, That those particular suits at Law that were then among the Corinthians, were all unlawfull, (which you will have reason to beleieve, when you finde the same Apostle telling them, v. 9. that they did injure, and defraud one another, and 'tis more then probable that their going to Law was used as a means to do so) but 'tis not conclusible from thence, that all other mens suits are so, because possibly not of the same nature as theirs were; but then secondly, there may be somewhat in the Apostles using a speciall word in that place, not any of those more usuall words which are without doubt denotations of sin, but another, which signifies a going lesse, & somay perhaps onely conclude the thing which he speaks, to bee no more then comparatively evil, i.e. not so good as patienc bearing of injuries and losses ought to be esteemed, which seems to be enforced by the words immediately following in the end of that seventh verse, why doe you not rather suffer injury, and defraudation? which will inferre, that patience of injuries is a greater vertue, and more heroicall excellence, a higher pitch of Christian Philosophy, and contempt of the world, then going to Law implies, far more then that particular kinde of going to Law was approved to be, but not that going to Law is from that place made in all cases utterly unlawfull. Just as losing my own life when I am assaulted by another, rather then I will take away his, is as even now I shewed you, a high piece of imitation of Christ, who laid down his life for his enemies; which notwithstanding the killing of the invader in that case, when I cannot otherwise save or rescue my own life, is acknowledged to bee no sin, because not forbidden by nature or Christ, whose prohibition (not counsell, nor example to the contrary) it is, that makes anything a sinne, for where there is no Law

καὶ ὁ ἕτερος.

α ἡ πίστις.
β ἀμάρτυρια καὶ ἡ ἀγάπη.

mous, that you will hardly escape the knowing of them, I shall mention to you, that you may be careful to avoid them. 1. That of some adorers of the *Papacy*, viz. that the pretended *Vicar of Christ*, as Successor of *S. Peter*, hath two *Swords* given him by *Christ*, the *Spiritual*, and the *Temporal*, and that by that means he hath power to dispose of all the Kingdoms of the World, and in case of *heresy*, to *excommunicate* Princes, and absolve all Subjects from their bands of Allegiance to them: A thing so ridiculous to be affirmed of the *Pope*, as *Christ's Vicar*, (if it were supposed that he were so, beyond all other *Bishops*) when, as I have already shewed you, *Christ* himself absolutely disclaimed all such Power, and (beside that he gave no *Sword*, but onely *Keys* to *Peter*) most sharply reprehended him for using the *Sword*, though against the apprehenders of *Christ* himself; that more considerate *Papists* discerning this, and yet unwilling to divest the *Pope* of that so long usurped Power, have found it necessary to pretend another tenure for him, and therefore style the *Pope* not the *Vicar of Christ* (for that would give him no power, so much as of a *Civill Judge*) but the * *Vicar of God*, whom he hath set up to be his Vicegerent over all the World; a Doctrine too senseless to need, and not so much avowed as to expect a confutation; Of which whole matter it is enough to observe that it is set as a character of *Christ's* greatest Enemy, *Antichrist* himself, that he shall exalt himself above all that is called *God*; i. e. above all the Kings of the earth. All that will be usefull for you to learn, is the un-*Christianness* of those actions in Subjects which are built on such *Antichristian* principles as these, such are *Rebellion*, *Treasons*, *Sedition* attempting the commotion of States, on colour of Religion, or title or privilege from *Christ*, or any *Vicar* or Officer to do so; defaming, speaking evill of Dignities, &c. A second Doctrine of this nature is that which some speculators and nice wits have pitcht on by mistaking of some Scriptures, and not foreseeing the dangerous consequents of it; viz. That all * *Dominion* (whether of any private man over his own possessions, or of a King over his Subjects) is founded in grace, i. e. that no man hath right to rule others, or even to possess any part of his own inheritance, but he who is in the favour of *God*, a gracious spiritual person. A Doctrine absolutely destructive to all Government, and to all community; every man that thinks himself godly, (as when so much advantage is to be made of it, every ill man will either think, or which is all one in effect, pretend himself to be) having by this Doctrine authority to *rebell* against any, to despoil any, whose power or wealth is an eye-sore to him, there being no other Judge on earth, but his own censorious, or mutinous, or covetous humour, to pronounce infallibly of any man, whether he be a child of *God* or no. As for the fallenside of it; 'twere sufficient to say from *Christ*, that *God rains on the unjust as well as the just*, and therefore the latter of them hath not the inclosure of the good things of this world, whether riches or power; or 2^d, that we are forbidden to judge before the time, and therefore that if none but the just hath that title, yet were there no way of defining who is just in this life, nor consequently of feeling the proprieties of the wicked: and thirdly, that he that is not now within that covenant of grace, may be within it to morrow, and therefore that that Doctrine would bring in all uncertainty and confusion. But I conceive there is a Chapter in the *New Testament*, that is most of it set on purpose against this Doctrine, as against a branch of the heretic of those, that then called themselves *Gnosticks*;

* *Vicedum Patris*
tam vicarium im-
mortalis Dei.
Rodericus? amo-
rentis in spec.
hum. vit. l. 3. c. 1.

* *Dominium* fuit
datur in Gratia.

is 1 Tim. 6. if you please, because it is not readily understood, I will give you a paraphrase of it, for the former part of it; which most specially concerns this purpose. 1 Tim. 6. 1. *These Christians which are servants under yoke, (i. e. bond-slaves to Heathens) must perform all that service and obedience to them which belongs to them by the Laws of servants among the Heathens, that the profession, and doctrine of the Gospel, or Christianity be not evil spoken of by those Heathens; as it will be, if they see men prove the worst servants for being Christians.*

V. 2. And those Christians again; that have Christians for their Masters, must not *despise them, or detract any part of that obedience which is due to them, upon pretence, that by being Christians, they are become their equals, or brethren, but let them rather consider that their Christianity obliges them to perform most diligent service to them, because the condition of servants that the Gospel prescribes, is this, that being trusted by their Masters, they should be faithful and just to them, that there be mutuall love betwixt their Masters and them, and that they bee * auxiliaries and assistants to their Masters in well doing. And that this be the practice of all servants, do thou, who art to instruct them, take care by thy doctrine and exhortation.*

* So ἀνταρ-
τίστου. ἀνταρ-
τίστου signifies. ἀνταρ-
τίστου is not
to partake, (that

is ἀνταρτίστου) but to take up at the other end, (as in carrying a basket) and so to help bear the burthen, or (as ἀντι signifies pro) to take up, and bear any weight in anothers stead, i. e. to help, or assist; and ἀντι is in an active, not passive sense, as Mt. 4. 9. (the only place besides, where 'tis used) it signifies doing good, not receiving it.

3. And for those *Gnosticks* (mentioned v. 20. with the same character there set upon them, as here) which teach *Libertinisme* in stead of the Doctrine of *Christianity* and *piety*.

4. This you may observe and mark of them, that they are put up with an opinion of * knowledge (whence they take their name) whereas indeed they know nothing, and study nothing, but *disputings*, and *verball controversies*, which have no matter of substance in them, and this studying is a kinde of *distaste* in them, or distemper, at least an effect of it, and all that comes of it, is *envy*, *brife*, *raillings*, *evil surmising*s.

a γνώσις.
b So γινώσκω and
οὐκ ἐπιστάμι
signifies.
c μάταια.

5. Odder kinde of *discourses* of men that have their mindes perverted; and have *lost the truth*, and have taken up an opinion (which caused the Apostle's speaking of them at that time) that the *Christian religion is a gainfull trade*, a meanes of helping one to secular advantages (as that a servant shall bee made free by that means, &c. which occasioned this discourse) *From such Teachers and doers as these doe thou separate thy self*, expresse thy dislike of them by some means, exercise some part of *Ecclesiasticall censure*, by way of discipline upon them.

d διατριβή, a dis-
course, μαθημα-
τισμός, a discourse
out of the way.
e So μαθηματισμός
signifies.
f ἐκρίνω.
g So ἀποκρίνω
tech.

6. As for that opinion of theirs, that the *Gospel* or *Christianity* is a *gainfull calling*, though it be not true in that sense, wherein they use, or whereto they apply it, yet in this other sense 'tis most orthodox. That *Christianity* with a competency is *all the wealth in the world*.

7. For it teacheth us this, that *having brought no treasure with us into the world, 'tis certain that we shall carry none out*; and therefore,

8. *If for the time that we live here, we have enough for the necessities of life, food and raiment, (as any man that useth those means that Christianity direct*

b That is the meaning of *gnostick* *gnosis*, in these we shall have enough, or with these we shall be satisfied; not as we render, [Let us therefore be content] for 'tis in the future tense, and the Indicative, not the Subjunctive Mood, and *exaudiat* is properly to have enough, and so *exaudiat* v. 6. *having enough of his own*, without inordinate means to get it.

to, shall never fail of them) we shall in this be sufficiently provided for:

9. But they that will not thus be satisfied, but will be rich, lay up treasures in this world, (and so for power and authority) and make Religion a means to procure it, they do by this ingulf themselves into all the dangers, and temptations in the world.

By all this you see this Doctrine as punctually prevented, as if it had been by Prophecy foreseen so long before, it being indeed the Doctrine of the then present *Gnosticks*, by the *Schoolmen* revived, and of late by others brought back into the world again. The observing this *antidote* against it, will secure you from many hurtfull practices of which this last age hath been fruitfull beyond all others. Some other Doctrines there are of this same making very fatal to Government, especially to Monarchy, but in stead of insisting on them, I shall put you in minde of this great truth, that *Christ* and his Disciples were of all the Doctors that ever were in the world, the most careful to preserve the Doctrine and practice of allegiance, even when the Emperors were the greatest opposers of the Christian Religion, and if ever you mean to be accounted a follower of them, you must goe and doe likewise. I have insisted a while on this theme though a little out of the way, because the fifth Commandment of the Law is the only one of the second Table, that the following of Christs method in this his Sermon doth not present to our consideration, and yet was fit enough for you to learn somewhat of.

S. But why is there nothing here added by Christ concerning the duties of the first Table, which immediately respect God? for that I conceive is clear, that no one of them, save only the third, that about swearing, hath yet been touched by our Saviour in this Sermon.

C. Beside the wisdom of God, which even now you acknowledged sufficient in this matter, many reasons might be further rendered for this course of Christs; especially this, That the duties of the first Table were under Moses set high and explicated enough already, and Christ needed not to repeat, save only what he meant to improve, or farther to illustrate and explain, and therefore repeated them not. Now for this, a farther reason may be rendered, taken from the different economy or administration of things under the Old, and New Testament. Under the Old Testament, God resided among the Jews particularly himself, in his Divine Nature, (without taking upon him our flesh) revealing himself to Moses in the Mount, in visions to him, and other of the Patriarchs, in illustrious apparitions, and to the people continually in the Oracle, and so immediately disposed of all things, that the Government of the Jews was by their Writers styled the Government of God himself. This revelation of himself, and immediate residence among them, might make it fit and proper for him to give them precepts for the worship of God, and for all kinde of duties of that kinde as distinct, and punctual, clear, and high as could be, and so indeed it was. An explicate elevated Law of piety in generall, to love the Lord their God with all their heart, with all their soul, with all their minde, and with all their strength, and for the particulars of outward performances, so many cautions, so many ceremonies, such strict performances of all kindes, that Christ did rather think fit to take off from the weights of those burthens, then to adde to them; and 'tis a common observation, that the ceremoniall part of the old Testament law, and

Of the duties
of the first
Table.

* *Exaudiat*.
Joseph.

all that which was *typicall*, & prefigurative of somewhat to come, under *Christ's* Kingdome, was then (as all *positive Laws*) obligatory onely to them, to whom 'twas given, i. e. to the *Jewes*, but not to the rest of the then *Gentiles*, or now *Christian* world; no not to the very *Profelytes* under the Old Testament, that came and lived among the *Jewes*, but onely to the *Natives*, and to those that would be *Profelytes of Iustice*, i. e. would be in their obedience as perfect *Jews* as they. But the state of the *Gospel* being of another *economy*, God the Sonne * *pitching his Tent* in our Nature, taking our very humane flesh and soul upon him, and becoming very man among us, it was as reasonable, that he should *heighten* our obligations of duty to that *Nature*, which hee had thus *beighned*, and elevated to an higher pitch of dignity, by assuming it, and by giving us in our flesh such sublime, visible, *elevated copies* of charity toward all mankind, require us readily to transcribe them, especially when hee had also taken off so much of the former burthen of *ceremonies* from our shoulders, and so lessened our *weight*, and yet given more grace, then before was allowed under the Law, to sustain it.

* *israhel now is israel*
Ioh. 1.

S. This is a very reasonable account of this matter; but why then is one of the *four Precepts* concerning God, (that of *perjury*) mentioned and improved by him, and none else?

C. The reason is clear, because though that Commandement concern God, by calling him to witnesse whensoever we swear, and by calling him to witnesse a lie, (which is a great vilifying of God) if we *swear falsely*; yet ordinarily it respecteth men also, and that more principally, because they are wronged by my *perjury*, the promissory oath being indeed a means of securing my brother of any thing, which I promise him, and the breaking of that, the betraying of his *friend*, which was to have *secured* him; and therefore it is observable in Saint *Lames*' prohibition of swearing, that he adds to the *negative* precept, this as the *affirmative* command, *Let your yea be yea, and your nay nay, &c.* i. e. Let your word be as good as an *oath*, be you most strict in making good, or performing your promises. And that I conceive to bee the pitch to which *Christ* desired to raise us in this matter, that we should be so punctuall in performing our *promises* to men, that they might not need an *oath* from us, to belevee us in any thing, and so that wee should never *swear* at all, or have excuse or pretence to doe so. And to conclude this particular, you may mark that *Christ* having taken our flesh upon him, the generality of all his Sermons, and precepts doe chiefly respect our brethren, (*meeknesse*, *obedience*, *peaceablenesse*, *mercifulnesse*) and even of the other sort of precepts, that concern God, hee is content they should sometimes give way to these to our fellow Christians, *I will have mercy*, saith he, and not sacrifice, *Mat. 9. 13.* and in the businesse of the Sabbath again, *I will have mercy and not sacrifice, Mat. 12. 17.* i. e. when both cannot be performed, he prefers the work of charity, or mercy to our brethren, before the other.

S. I must now intreat but one favour more, (and it is from your own example in that former of honouring the Parents) that having not elsewhere as yet explained these three Commandements of the first Table to me, you will now please to doe it, with what brevity you please; (as you did even now the first Commandement) because they be not directly in your way in this place, and then I shall hope to put all together and conceive my self to have received sufficient light for the understand-

Of the first
Commande-
ment.

ding of the whole Decalogue. I shall suppose my request granted, and beseech you to begin with the first, [Thou shalt have no other Gods but me, or before me.] what is the general importance of that precept?

C. That we must acknowledge the God of Israel to be God, and as firmly resolve, that there is no other God before, or beside him.

S. what is it to acknowledge him to be God?

C. To perform to him those severall parts of duty, which belong from a creature to his God.

S. what be they?

C. I shall need but to name them, because they have most of them been formerly (and will hereafter on peculiar occasions be) explained to you. Such are Faith, Hope, Love, Fear, Trust, Honour, worship, and Prayer to him, and that in all the parts of prayer, both in imploring his mercy, and the gratefull acknowledgement of what hath been received from him; which is proportionable to sacrifice, which always among Jews and Gentiles was resolved to be Gods peculiar. And you may observe that there is such a sympathy and concert betwixt the first article in the Creed, and the first Petitions in the Lords Prayer, and this first Commandement, that the due explication of them (which hereafter I shall give you) will be a comment upon this Commandement.

S. I will then expect till those seasons, and proceed to the second Commandement, what is the prime importance of that?

Of the second
Commande-
ment.

C. It is the arming and fortifying our hearts against all other rivals, that may possibly interpose to divert that honour, and worship that are due from us to God only. The Heathen world by that snare to the eye, that tempting baite of Images, and some carnalities that were ordinarily annex to the use of them, were lough to the worshipping of a many false, or no Gods; and some of them the basest meanest creatures in the world. The Jews contrarily were disciplined by God to the worshipping of the one; invisible, infinite Deity, that had never been seen in any resemblance, and was therefore so to be worshipt, in a place, and a manner peculiar to him, and appointed by him. And the making of Images at that time being generally by the Gentiles designed to be worshipt, and the danger being very great that the Jews would be corrupted by them, (though when that danger was not observable, they were not only counted lawfull to be made, but set up sometimes by Gods own appointment, as the pictures of the Cherubim, &c.) this being eminently true of the graven or molten Images (which were by their ceremonies of consecration conceived to become the bodies of their Gods inspirited by them) they were strictly forbidden by God, & the last of them that of embossed Images, became (as it is thought) unlawfull to a Jew, either to make, or to have, or to bow in their presence, though they did not performe any worship to them. And although that great strictness did not extend to all, or any of the other Nations, and consequently not to us Christians, yet Gods jealousy of a rival, being a thing, wherein all mankind are concerned, especially Christians, the performance of any Divine worship to any creature in the world, and the very use of any other thing, in the service of God, which is by others worshipped, and by which we are in any eminent danger to be corrupted, is to be conceived forbidden to all Christians by the force of this Commandement. So also all that wlenesse, and shewiness, which was wont to be used in their idolatry (which

* Of Idolatry.

(which hath been the subject of * another Discourse.) Beside this negative part of the Commandment, other particulars there are, to which the affirmative part extends, as that bowing down, adoration, or bodily worship is due from us to the one true God, (though not to those *idoll-false-gods*) a tribute peculiarly due to him, which hath made and redeemed our bodies, as well as souls; and this debt must in any reason be paid to him; and the worshipping of God in spirit and in truth, *Ish. 4. 23.* (which is onely set in opposition to the worshipping on that mountain, and in Jerusalem, i. e. to the Samaritan and Jewish worship) is no way exclusive of, or contrary to this externall worship of the body, when 'tis bestowed on the one true object, and hath the fervency, and sincerity of the soul going along with it, for then sure that (even bodily) worship is performed in spirit, and in truth; whatsoever those words signifie; the spirits, which we have, not ceasing to be such, when they are yoked, and joyned with bodies.

S. what is the importance of the fourth Commandment?

C. It is a designation of time, for the speciall performing of Gods publick worship. For the worship it self being first settled, the branches together with the object of it agreed on, in all reason some time should be set apart for the publick speciall performance of it; And the precept in this matter given to the Jews, although it have somewhat in it typically, viz. the strict rest for that whole day, which, as the Author to the Heb. c. 4. declares, imported a rest, wherein all Christians are concerned, the ceasing of our whole life from our own works, i. e. from sin, the true meaning of the Christian Sabbath, *Ish. 58. 13.* (and therefore the fourth Commandment is interpreted by our Church Catechisme to signifie to us the necessity of our serving God truly all the days of our lives) and secondly, although a positive precept, given particularly to the Jews, it be not punctually in every particular, obligatory to us Christians that live not by their Laws, yet will it conclude from the equity of that command many things of use unto us. As 1. that it is not only Lawfull, but (for a publike community of men) necessary to set apart some set times for Gods service; and by the same reason, some set places, set vestments, gestures, and other the like extenonies, such as may best both comply with, and help, accompany, and heighten our spirituall performances unto God. 2. That what is thus set apart to Gods use, is said to be sanctified or hallowed, i. e. to have a separate respect due to it, such, as that it must not ordinarily be mixed with prophane and common uses, which is also the importance of the rest joyned with the hallowing, the not mixing our worldly employments with our divine performances. 3. That the remembrance of Gods speciall mercies, is a fit hint, or occasion to pitch upon some day, or time, or place, &c. in relation thereto, and thus to discriminate it from others. Such was the Creation of the world, mentioned there; and the resurrection of Christ in the Christian Church; and yet this latter not appointed to supplant or swallow up the former, but, as it deserved of us Christians, to be prefer'd before it, (as for some hundred of years in the ancient Church, the Jewish Sabbath was retained in the Christian Church together with the Lords day, and the services proportioned to them, but the latter prefer'd before the former; and if in every week, or month, or year, we should set some time apart to commemorate Gods mercy in the Creation, and all his other acts of gracious providence belonging to our preservation, it would be no superstition, but an act of piety, in any single Christian, or (if we

Of the fourth
Commandment.

thority should think good) in any publick society of them; so likewise the birth, passion, ascension of Christ, the descent of the Spirit, the birth, or martyrdom of the Apostles, and Saints of Scripture, and any remarkable temporal deliverance, (or by proportion also) any matter of humiliation, any sinne, or judgement on a Kingdome, &c. will by the example of God himself (both in that fourth Commandement; and in other feasts and fasts prescribed by him) be resolved on to be fit seasons and opportunities to consecrate some considerable part of our time, (yea and of our wealth also) unto God. 4. That as God did then; so (Christ having transmitted his power to them) the Apostles, and succeeding Church of God now may very reasonably dispose of us in matters of this nature, and direct all its members into some uniform way, at such set times, in such set places, of the worship of God; and that they have so done, appears, both by some mentions of the Lords day in holy Scripture, and by the constant usage of the Fathers of the Church since that time, which is a sufficient obligation on all Christians to a due, constant, diligent observation of it, over and above that of the fourth Commandement.

S. How is the time thus set apart to be employed?

c. To the *practice and advancement of piety*, in private, and in publick; in private, to private reading, prayer, thanksgiving, meditation, &c. in publick, to publick exercise of the same, publick reading, prayer, preaching, instructing of youth, by the hand of the lawfull Minister, authorized to be a publick person, both from God rous, and from us to God; together with the use of the *Sacraments*, (in such manner, and with that frequency, as shall seem good to those to whose charge we are committed) with all due *care, reverence and zeal*, not *flightly*, or *formally*; or *profanely*, but so, as will best tend to the encrease of *piety*, and *charity*, to the *benefit*, not enjoining of mankind, the *Sabbath* (and all such institutions) *being made for man*, from whence it follows, that the *son of man*, i. every man, but especially (after Christs compleating of those *types*, and abolishing those *ceremonies*): the *Christian* *is Lord of the Sabbath*, i. e. is not so enslaved to it, but that he hath power over it, to doe what is most to his other Christian ends of *charity, mercy, &c.* I should spend a larger time on this *Commandment*, to give you a distinct apprehension of it, and to enforce the duties of the day, as they now belong to us, more earnestly, but that it comes in with some violence in this place, and therefore I shall adde no more of it.

S. You have now gone through that whole work with convenient brevity, the explaining of all the Commandments to me, (save only those three, which you bid me expect ere long in your farther progress) both those mentioned by Christ, and those omitted by him, so you have obliged me beyond your first undertaking. I shall now detain you no longer, but desire you to proceed to the next, the sixth Chapter of Saint Matthew, in that Sermon on the Mount, and consider what first we shall fall upon.

Addit. 19. 9a. l. 15. dele [So that] *and insert.* Another way there is of deducing the word which we render [*daily*] so that it shall signify that which is agreeable, or fit for *my * being or subsistence*, not so as to refrain it to the lowest proportion, with which a man can *subsist or live*, but that which is ** agreeable to his condition* taken with all its *circumstances*, for that is it which is called his *living*; and then it will be exactly agreeable to *Solomons prayer for good conversation for him*. And so in either sense.

* ၁၈၁ တစ် နှစ်။
* ၁၈၁၀-၁၈၁၁
၁၈၁၀ နှစ် နှစ်
၁၈၁၀ နှစ်
Phavor.
Paris dimensi no-
-others.

swallowing, to which in your objection it was applied, and that will sufficiently weaken your argument. But then supposing this of *secular providing* for necessities of life, to be the thing here spoken of, (as truly it seems not to be, unless in a *secondary* and *inferiour* * sense;) Then to take away all scruple and to reconcile

* As Alex. A-
phrodite; faith,

as the moderns are accustomed to say, *Sec. ad. a. Sec. ad. & Ammonius* in Schol. on the 1st gen. having resolved that one of Gods operations is *providing* for *secular* necessities; providing for those that want, applies that of the Poet to it, *Sec. ad. a. &c.* Gods giving them what they want.

A Postscript of the STATIONER.

BEFORE the Additions and changes mentioned in the Authors Epistle came to my hand, I had Printed a new Impression of this Catechisme; and therefore being unwilling to deprive the Reader of that which was thus designed for his benefit, and yet being not otherwise able to escape the doing him this injury, I have thought of this way of satisfying him, the best that the matter was capable of. The discourses of the Creed and Sacraments I have added in two new Books at the end, the discourse of exact Justice I have inserted in its due place in the last sheet of the fourth Book; Other particulars I have added by way of appendage or insertion at the end of all. For the unhandfomeneſs of this my desire to serve the Reader will obtain his pardon.

R. Royston.

FINIS.

